

Seuen Sobs of a Sor-
rowfull Soule for
Sinne.

Comprehending
those seuen Psalmes of the
Prmcelie Prophet DAVID,
commonlic called Pœnitenti-
all: framed into a forme of famili-
ar praier, and reduced into meeter
by WILLIAM HVNNIS, one of
the Gentlemen of hir Maiesties
honourable Chapell, and
maister to the children
of the same.

Wherevnto are also annexed
his Handfull of Honisuckles;
the Poore Widowes Mite; a Dia-
log betweene Christ and a sin-
ner; diuers godlie and pitbie ditties;
with a Christian confession of
and to the Trinitie; new-
lie printed and
augmen-
ted.

1583.



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To the right Honourable and
vertuous Ladie, Francis, Countesse of
Suffex, and one of the Ladies of hir Ma-
iesties most Honourable priuie chamber: W.

Hunnis wisheth increale of vertue and ho-
nour, with long life, prosperous helth,
godlie feare, firme faith, and
assured hope in the
Almightie.



He proose of your Ladiships
vertue hath emboldened me to
set forth this litle worke vnder
your honourable defence. And
although a fault by me is com-
mitted in making you parronesse of so slender a
peece without your knowledge, yet hoping vpon
your honourable curtesie, which rather respec-
teth the mind of the giuer, than the worthinesse
of the gift; & poixing the giuers desire to please
and zeale to profit, more than the quality of the
offense, I dos assure my selfe to be remitted of
the trespassse; which maketh me thinke
my travell not onclie sweet, but
also verie richlie re-
compensed.

Your Ladiships to command,

William Hunnis.



The Authour to his
Booke.

Passe forth my Booke into the hands
and view of sundrie men:
Humble thy selfe, declare thy name
who thee thus clad, and when.
And blush not at the frumps of some,
ne feare at others frowne:
More rich thou art in thred-bare cote,
than some in silken gowne.
And giue them all to vnderstand,
from whence thou first didst spring,
How thou wast fostred in the breast
and bosome of a king.
And so(perhaps) some worthie wight
will shape thee rich araie,
And set thee forth as thou deseru'st
with costlie iewels gaie.
Behaue thy selfe in such good sort,
if possiblie maie bee,
That eu'rie one may thee embrace,
and wish well ynto mee.

Vale.



The booke to his
Readers.

Good friends with fauor me peruse,
halfe naked though I bee,
Or not attird so gallantlie,
as you desire to see.
Yet this from me your selues assure,
such substance here to find,
As shall bring hope vnto the hart,
and comfort to the mind.
Oft vnder short and simple weed,
such vertue may be found,
As vnder pall of purple hew
that traileth on the ground.
I being good, am not the woorse,
though clothing mine be bad,
He that bestowed the same on me,
aid giue the best he had.
In whose behalfe I humblie praie,
and for my selfe also,
You would vouchsafe to mend those faults,
that in my cote ye knowe.

Vale.



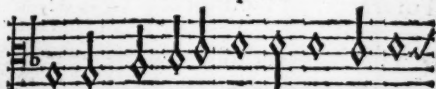
Psalme 150, verse 3, and 6.

{ Praise him in the sound of the trumpet:
 praise him vpon the lute and harpe. Let eue-
 rie thing that hath breath praise the Lord. }

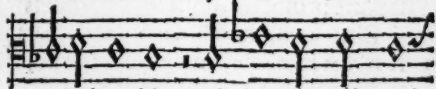
Seuen Sobs of a Sorrowfull Soule for Sinne.

Domine ne in furore. Psal. 6.

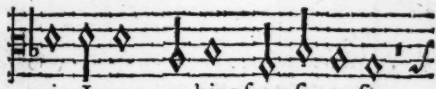
The first part.



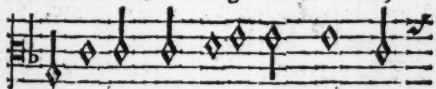
1. O Lord when I my self behold, how wic-



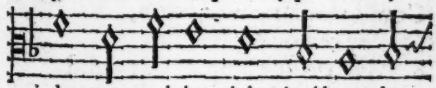
ked I haue bin; And view the paths and



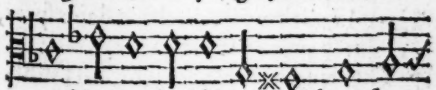
waies I went, wandering from sin to sin;



2. Againe, to thinke vpon thy power, thy



iudgement, and thy might; And how that



nothing can be hid, or close kept from



thy sight;

A. S.

3 Euen

2
Seuen Sobs of a

- 3 Euen then (alas) I shake and quake,
and tremble where I stand,
For feare thou shouldst reuenged be,
by power of wrathfull hand.
4 The weight of sinne is verie great,
for this to mind I call, (thine
That one proud thought made Angels
from heauen to slide and fall.
5 A D A M likewise, and E V E his wife,
for breaking thy precept,
From Paradise expelled were;
and death thereby hath crept
6 Vpon them both; and on their seed,
for euer to remaine;
But that by faith in Christ thy sonne,
we hope to liue againe.
7 The earth not able was to beare,
but quicke did swallow in,
Corah, Dathan, and Abiron,
by reason of their sin.
8 Also because king D A V I D did
his people number all,
Thou Lord therefore, in three daies space,
such grievous plague letst fall;
9 That seuentie thousand mé forthwith,
thereof dyde presentlie,
Such was thy worke, such was thy wrath,
thy mightie power to trie.
10 (Alas) my sins surmounteth theirs,
mine cannot numbred bee,

And

Sorrowfull Soule.

- And from thy wrath, most mightie God,
I knowe not where to flee.
- 11 If into heauen I might ascend,
where Angels thine remaine,
O Lord, thy wrath would thrust me forth
downe to the earth againe.
- 12 And in the earth here is no place
of refuge to be found,
Nor in the deepe, and water course,
that passeth vnder ground.
- 13 Vouchsafe therefore, I thee beseech,
on me some mercie take,
And turne thy wrath from me awaie,
for Iesus Christes sake.
- 14 Lord in thy wrath reprove me not,
ne chast me in thine ire;
But with thy mercie shadowe me,
I humblie thee desire.
- 15 I know it is my grieuous sinnes
that doo thy wrath prouoke,
But yet, O Lord, in rigour thine
forbeare thy heauie stroke;
- 16 And rather with thy mercie sweete,
behold my heauie plight,
How weake and feeble I appeare
before thy blessed sight.
- 17 For nature mine corrupted is,
and wounded with the dart
Of lust and foule concupiscence,
throughout in eu'rie part.

Verse.
Domine me
in furore
tuo arguas
me, neq. in
ira tua cor-
ripas me.

Seuen Sobs of a

18 I am in sinne conceiu'd, and borne
the child of wrath and death,
Hauing but here a little time
to liue and drawe my breath.

19 I feele my selfe still apt and prone
to wickednesse and vice,
And drowned thus in sinne I lie,
and haue no power to rise.

Verse. 2.

Miserere

mei domi-

ne, quonia

infirmus

sum: sana

me domine

quoniam

corrupta

sunt om-

nia ossa

mea.

20 It is thy mercie, o sweet Christ,
that must my health restore:
For all my bones are troubled much,
and vexed verie sore.

21 I am not able to withstand
temptations such as bee,
Wherefore good Lord, vouchsafe to heale
my great infirmitie.

22 Good Christ, as thou to Peter didst,
reach forth thy hand to me,
When he vpon the water went,
there drowned like to be.

23 And as the Leaper clenfed was,
by touching with thy hand;
And Peters mother raised vp
from feuer whole to stand:

24 So let that hand of mercie thine
make cleane the leprosie
Of lothsome lust vpon me growne,
through mine iniquitie.

25 Then shal there strength in me appere
through grace my chiefe reliefe,

Thy

5
Sorrowfull Soule.

Thy death, ô Christ, the medicine is
that helpeth all my griefe.

26 My soule is troubled verie sore,
by reason of my sin :

But Lord how long shall I abide
thus sorrowfull therein ?

27 I doubt not Lord, but thou which hast
my stonie hart made soft,

With willing mind thy grace to craue,
from time to time so oft;

28 Wilt not now stay, but forth proceed,
my perfect health to make,

Although a while thou doost deferre,
yet is it for my sake.

29 For, Lord, thou knowst our nature such
if we great things obtaine,

And in the getting of the same
doo feeble no griefe or paine;

30 We little doo esteeme thereof:
but hardlie brought to passe,

A thousand times we doo esteeme
much more than th'other was:

31 So Lord, if thou shouldst at the first
grant my petition,

The greatnes of offenses mine,
I should not thinke vpon.

32 Wherefore my hope still bids me cry
with faithfull hart in brest,

As did the faithfull Cananite,
whose daughter was possesse.

Verse. 3.

*Et anima
mea con-
turbata est
valde, sed
in domine
usquequo?*

Seuen Sobs of a

- 33 At least if I still knocke and call
vpon thy holie name,
At length thou wilt heare my request
and grant to me the same :
- 34 As did the man three loaues of bread
vnto his neighbour lend,
Whose knocking long forst him to rise,
and shew himselfe a friend.
- 35 Lord by the mouth of thy deare son,
this promise didst thou make ;
That if we knocke thou open wilt
the doore euen for his sake.
- 36 Wherefore we crie, we knock, we call,
and neuer cease will wee,
Till thou doo turne to vs, ô Lord,
that we may turne to thee.

The second part.

- Verse. 4. *Conuertere domine, & wipe animam meam, saluum me fac, propter misericordiam tuam.*
- T**urne from thy wrath, ô Lord of hosts,
and set my hart at large :
Oh saue me for thy mercies sake,
and all my sinnes discharge.
- 2 Not for the merits I haue done,
ne for the works I wrought,
But for thy endlesse mercie sake,
and bloud which hath vs bought.
- 3 The debt is great that I am in,
not able for to paie,
And how to recompense the same,
none other can I saie ;

Sorrowfull Soule.

4 But goodnesse thine must me acquit,
or else (alas) must I

To prison, where no ransome may
set me at libertie.

5 For why in death, O God of life,
no man remembreth thee,

And in the hell who giues thee thanks
was none yet knowne to bee.

6 The grievous plagues and torments
so smarting be and strong, (there,
That no man can haue mind on thee,
or thee confesse among.

7 No time is there or space, ne place
repentance for to find;
But burning paines, and torments sharpe
to all be there assignd.

8 Remembring this while I am here,
and doo this life possesse,
To thee, O Lord, in humble wise,
I doo my faults confesse.

9 And with a spirit all sorrowfull
I doo my sinnes lament,
And sorie am euen from my soule,
I did such waies frequent:

10 And am with groning wearie made,
through tast of manie feares,
The night I spend my bed to wash,
my couch to wet with teares.

11 Not weeping to the sight of men,
(as doth the hypocrite,)

Verse. 3.
Quoniam
non est in
morte qui
memor sis
tui, in in-
ferno au-
tem quis
confitebi-
tur tibi?

Verse. 8.
Laboravi
in gemitu
meo, lauabo
per singulas
noctes lec-
tum meum,
lachrymis
meis stratum
meum ri-
gabo.

But

Seuen Sobs of a

But in my chamber secretlie,
 where I my sinnes recite:
 12 Not onclie with the teares of cies,
 but teares fet from alow,
 That is, from bottome of my hart,
 repentance great to show.
 13 And as my bodie I haue made
 a seruant vnto sin;
 So will I now, by power of grace,
 delight no more therein:
 14 But will the same on thee bestow,
 ô Lord, and freclie giue,
 To serue thee Lord in righteousnesse,
 the daies I haue to liue.
 15 For in this bed of flesh and bloud,
 and couch of sensuall life,
 The soules of all from Adams fall,
 haue laine in wo and strife.
 16 And this doth make our countenance
 or mind to changed bee,
 For inward griefe of this our couch
 of sensualitie.
 17 For when we seeke therein to rest,
 and thinke some ease to find,
 It after turneth to our griefe,
 and anguish great of mind.
 18 It is a serpent, faire in face
 appearing to the show;
 But in his taile a sting lies hid
 of endlesse paine and wo.

19 *Mine*

Sorrowfull Soule.

19 Mine eie, ô Lord, is troubled sore,
with extreme rage and paine:

And I among mine enimies
doo weake and old remaine.

20 The wicked fecnd, mine enimie,
still seeketh to deuise

Some matter of occasion,
to laie before mine eies.

21 The world also doth drawe me forth
to follow hir delight;

My flesh to sensualitie
runnes on with maine and might;

22 The companie of wicked fort
entise me day by day:

Thus I with them, and they with me,
(alas) still run astray.

23 These enimies I neuer can
be able to subdue,

It must be thou, ô I E S V sweete,
most mightie and most true:

24 Thou Lord which hast destroied deth,
the diuell likewise suppress,

Must giue me powre to ouercome,
whereby to liue in rest.

25 Then vnderneath thy death & crosse
I shall my sinnes displaie,

And stronglie fight against my foes,
and boldlie to them saie:

26 Awaie from me that workers be
of wickednesse and sin:

Verse. 7.

Turbatus
est à furo-
re oculus
meus, inue-
nerat in-
ter omnes
inimicos
meos.

Verse. 8.

Discedite
à me om-
nes, qui o-

For

Seven Sobs of a

per amini
iniquita-
tem, quo-
niam au-
diuit do-
minus vo-
cem fletus
mei.

For why the Lord hath hard my voice,
and seene my teares therein.

27 You damned spirits, and liuers lewd,
the members of the feed;

Awaie from me: for now your power
is brought vnto an end.

28 Your prince & maister of this world,
that hath me turnd and toft,
Is now cast out; and all his power,
his might, and strength is lost.

29 Although you haue me long time
in prison and in thrall; (held

Yet are ye now cleane ouercome,
by Christ most strong of all.

30 I that in darknesse erst was led,
doe now behold the light;

Verse. 9. The Lord my praier sure hath heard,
my sute is in his sight.

Exaudiuit
dominus
deprecati-
onem meā,
dominus o-
rationem
meam sus-
cepit.

31 To thee, ô Lord, for grace I praid,
and thou heardst my request,
And sentst abundant dewes thereof
vnto my quiet rest.

32 I praid likewise, that all my sinnes
might cleane remitted bee,
And thou hast granted my desire,
and safe deliured me.

Verse. 10.
Erubescāt
et cōtur-
bentur ve-

33 Wherefore let all mine enimias
confounded be with shame,
And that right soone and suddenlie,
ô Lord I craue the same.

Sorrowfull Soule.

- 34 I know that all mine enimies,
shall vexed be right sore,
And that thou wilt put them to flight,
from henceforth euermore.
- 35 For what long time they haue possess
they lost in little space,
Through operation of thy power,
and working of thy grace.
- 36 With wrong they kept, which y^e sweet Christ
by bloud hast derelie bought,
And thou a mightie Champion
hast turnd their power to nought.
- 37 Lord, I therefore thy seruant poore
most earnestlie doo praie,
To guide my feete and steps aright
in thy most holie waie.
- 38 And that the feend mine enimie,
who seekes me to deuoure,
May neuer ouer my poore soule
haue anie strength or powre :
- 39 But as by grace I am restord
to fauor thine againe ;
So with that grace defend me, Lord,
from cuerlasting paine: *Amen.*

*Rememorat
omnes ini-
mici mei :
conuertan-
tur & erub-
escant
valde, ve-
lociter.*



Beati quorum. Psal. 32.

The first part.

Sing this
as before

God, I knowe by grace, through
the sinner is made iust; (faith
Though we offend, yet iustifide
by grace through faith we trust.

2 Which grace & faith, are thy good gifts
which thou hast giuen vs free,
And thorough them the works we doo
are made right good to bee.

3 I therefore, Lord, my faults confesse,
by helpe of heauenlie grace,
And viterlie my sinnes forsake,
and doo them all deface:

4 Beseeching thee me to admit
with those that blessed bee,
And to forgieue the trespasses
which I haue done to thee.

Verse. 1.
Beati
quorum
remisse
sunt ini-
quitates,
& quorum
reliqua sunt
peccata.

5 For blessed is the man in deed,
whose wickednesse and sin,
Is cleane forgiven, and couered;
as they had neuer bin.

6 I will not hide my sinnes from thee,
nor seeke them to excuse;
But with my hart will them confesse,
and doo my selfe accuse;

7 For, Lord, who goes about to hide
his owne iniquitie,

Thou

Sorrowfull Soule.

Thou shalt the same make manifest,
that all the world may see;

8 Thou wilt him strip and naked make,
to his perpetuall blame,

When he to iudgement shall arise,
and liue in endlesse shame.

9 And therefore blessed is the man,
to whom thou Lord shalt say,

I not impute thy finnes to thee,
nor to thy charge them lay.

10 He, in whose spirit no fraud is found,
shall blessed be also;

And looke what thing he takes in hand,
shall prosper well and growe.

11 If I for sinne should faine my selfe
all sorrowfull to bee,

And were not so; then should be found
both fraud and guile in mee.

12 Or if I should account my selfe
a man that liueth iust,

Hauing my conscience stuft with sinne,
so full as may be thrust:

13 There should appeare great fraud in me
for deepe dissembling so;

For why, in me no goodnesse dwelles,
as of my selfe I knowe.

14 If euer anie good were there,
it surelie must be thine;

But as for finnes I manie haue,
and they by right are mine.

Verse. 2.

Beatus uir
cui nō im-
putauit do-
minus pec-
catum, nec
est in spi-
ritu eius
doloꝛ.

Seuen Sobs of a

Verse. 3.

*Quoniam
sacri, in-
miserame-
most ossa
mea, cla-
mando.
noia die.*

15 For while, ô Lord, I helde my peace,
confessing not my crime,
My bones did waste through dailie plaints
I made from time to time.

16 My soule doth feeble wax and faint,
because I helde my peace;
But now I haue my sinnes confest,
I feele hir strength increase.

17 I kept that backe I should haue told,
or else excuse the same;
And that I should haue closely kept,
did publish to my blame;

18 I hid the sinnes that I had done,
and they remained still;
And boasted forth the good I did,
contrarie to thy will.

19 Thus were the works y I had wrought
quite lost with their reward,
And I among that sort remaine,
whom thou dost not regard.

Verse. 4.

*Quoniam
die ac no-
die g: aut-
ta est super
me manus
tua con-
uersus sum
in erunt
mea: dum
configur
spina.*

20 For day and night t'hy heauie hand
vpon me thou hast laid:

And in my trouble was I turnd,
when I was sore afraid.

21 My tribulation scourged me,
my moisture was made drie,
My verie back-bone stricken was,
that I began to crie.

22 My conscience likewise stricken was
with pricke of great remorse,

And

Sorrowfull Soule.

14 Although amid this water-floud
of surging waues of sin,
We tossed be among the rocks,
yet are not drown'd therein.

15 For thou, ô Lord, art my refuge
from troubles all that bee.

And though temptations of the world
about haue compass me;

16 I not regard intisements theirs,
nor threats that they shall make:

For why my faith assureth me
that thou my part wilt take.

17 Thou, Lord, art onelie my defense,
my ioy is all in thee,

Thou shalt me compasse round about,
and safe deliuer mee.

18 The tabernacle of my soule
is round about me set

With enimies, such as doe seeke
my hinderance and my let.

19 But yet, ô Lord, thy prouidence
shall me deliuer still,

And from all dangers me defend,
after thy holie will.

20 Thou wilt informe and shew to me
the way that I should go.

This life is but a pilgrimage
I passe in to and fro.

21 Of this way Lord, thou art the end,
and marke whereat I shoote;

Verse. 7.

Tu es refu-
gium meum
a tribula-
tione, quæ
circunde-
dit me.

Exaltatio

mea, erue
me a cir-
cundanti-
bus meis.

Verse. 8.

Intellectui
tibi dabo,
& instruam
te in via
hac, quæ
gradieris.

B. r.

Grant

Seven Sobs of a

Grant that I may this voyage passe,
and foes of mine confute;

22 And in the running of my course,
my faith so strong may bee;

That I may haue one of those games
of immortalitie.

*Firmabo
super te o-
culos meos.* 23 Thus shall thine eie of strong defense
on me be fixed sure,

And I with ioye shall able be
this trauell to endure.

24 For, Lord, if y^e shouldst turne thy face
or cast thine eie aside,

I should not able be to runne,
nor labor this abide:

*Verse. 9.
Nolite si-
ri sicut e-
quus &
mulus, qui-
bus non est
intellectus.* 25 But should be as the horse and mule,
that understanding want:

Such, of thy grace, faith, and good works,
both barren be and skant.

*In chama-
& frano
maxillas
eorum co-
stringes,
qui non ap-
proxima-
bunt ad te.* 26 They are too proud and scornful eke,
thy lawes to hold and keepe,
The lusts and pleasures of the flesh,
so lulbeth them asleepe.

*Verse. 10.
Minea
flagella
peccatoris.* 27 But yes the mouths of such wilde beasts,
thou Lord with bit and brake

Shalt snaffle them, with chaine and curb,
that doo thee so forsake.

28 For great and manie are the plagues
of those that sinners bee,

By meanes whereof a number, Lord,
are turned vnto thee.

29 And

Sorrowfull Soule.

29 And thou, ô Lord, that didst them plague
for their correction,
Wilt also giue them comfort great,
and consolation.

30 *And he that trusteth in the Lord,
he shall be compast in*

With mercie and remission
of all his former sin.

31 *Be glad therefore ye righteous,
and in the Lord reioice:*

For he by grace hath made you iust,
through his most louing choice:

32 Which were before, stifnecked, proud,
now gentle meeke and mild;

Not by your merits, but by grace,
as father to his child.

33 *All you that be upright of hart,
in God reioise also:*

And to his will submit your will,
in anguish, paine, and wo.

34 And as S. Paule th'apostle was
made glad in his distresse,

So Lord in all extremitie
grant me the like successe: *Amen.*

*Sperātem
autem in
domino mi-
sericordia
circunda-
bit.*

*Vers. 11.
Ietamini
in domino,
& exulta-
ti iusti.*

*Et gloria-
mini om-
nes recti
corde.*

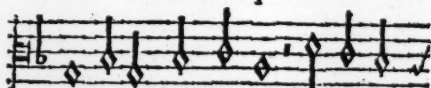


20
Seuen Sobs of a

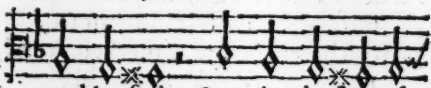


Domine ne in furore. Psal. 38.

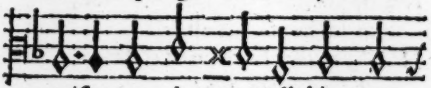
The first part.



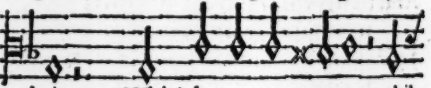
1. Within my soule, ô Lord, doe manie



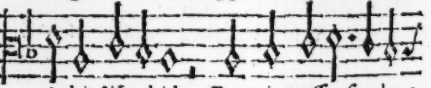
troubles spring, Sometime by feare of



punishment, that temprall things may



bring: 2. Which happen may to me, while



I this life abide, For mine offenses done



to thee, which cannot passe vnspide:

3 Some-

Sorrowfull Soule.

- 3 Sometime, O Lord, by feare
of sicknesse and disease,
Which here we suffer for his guilt,
that first did thee displease :
- 4 Sometime againe by feare
of death that follow must,
Which in a time vnlooked for,
shall all consume to dust :
- 5 And last by feare, O Lord,
of euerlasting paine,
Which I by sinne haue well deseru'd
therein for to remaine.
- 6 But yet, O blessed Lord,
when thou shalt angrie be ;
In furie thine correct me not,
nor powre thy wrath on me.
- 7 And though thy bowe be bent,
with arrowe set therein,
And readie thou my soule to wound,
for my committed sin :
- 8 Yet let thy mercie mooue
with ruth on me I craue ;
Bicause thou knowest I can not giue
the thing that I not haue.
- 9 For thou must first me giue,
ere I can giue to thee :
For of my selfe, and from my selfe,
comes but iniquitie.
- 10 Thine arrowes, I confesse,
so deepe haue pearst my hart,

Verse. 1.
Domine ne
in furore
tuo arguas
me, neq; in
ira tua
corripas
me.

Verse. 2.
Quoniam
sagittae tuae
infixae sunt
mihi.

B. 3.

That

Seuen Sobs of a

That medicine none, ne other craft
can seuer them apart.

11 For if by craft I might
these wounds make whole againe,
And so escape eternall death,
and euerlasting paine;

12 My feare should be the lesse,
my ioye a great deale more:
But thou, ô Lord, the Leach must be,
for sicknesse mine and sore.

*Et confir-
masti su-
per me ma-
num tua.*

13 Thy hands thou hast enforced,
so heauie vpon me,
As death with dart, I know right well,
cannot auoided be.

14 O death! Vnto the man
that substance hath at will,
How sharpe and bitter is thy dart,
when thou comst him to kill?

*Verse 3.
Non est sa-
uitas in
carne mea.*

15 Lord in my flesh I feele
no health there is at all,
For when I thinke most sure to stand
I readiest am to fall.

16 But blessed are those men,
which neuer did offend
In sinfull lustes; but haue themselues
kept cleane vnto the end.

17 For in their soules they find
great quietnesse and rest,
And euerie thing they take in hand,
dooth turne vnto the best:

18 But

Sorrowfull Soule.

- 18 But contrarie to those,
that spend the day and night
In exercise of wickednesse,
and take therein delight.
- 19 For they in conscience feeble
such businesse, broile, and strife,
That for to thinke vpon their sinne,
a hell is to their life.
- 20 O Lord, among those sort
my selfe haue gone astraie,
And from the face of anger thine,
could neuer flee awaie :
- 21 Yet thou hast suffred me,
and giuen me grace at last,
For to acknowledge all my faults,
and wicked life now past.
- 22 *My bones were void of rest,*
by reason of my sin,
And all my bodie griued was,
without and eke within.
- 23 Sinne may well be compar'd
vnto a serpent vile,
Which with his bodie, head, and taile,
doth manie one beguile.
- 24 For where the serpents head
to enter dooth begin,
There all the bodie with the taile,
apace comes sliding in.
- 25 The motion first to sinne
vnto the head applic,

*A facie
irae tue.*

*Non est
pax ossibus
meis a fa-
cie pecca-
torum me-
orum.*

Seuen Sobs of a

And when the hart consents thereto,
then is the bodie nie.

26 The fact once being done,
then is the serpens taile,

With head and bodie entred in,
where he must needes preuaile.

Verse. 4.

*Quoniam
iniquitates
meae super-
gressae sunt
caput me-
um: & si-
cut onus
grauis gra-
uatae sunt
super me.*

27 For why, this serpent sune
so high himselfe doth reare;
Above my head, the weigths of whom
is more than I can beare.

28 And this by sufferance came,
by licence that I gaue,

This serpens head into my soule
his entrance first to haue.

29 For now hath he brought in,
his bodie, taile, and all;
And therewith dooth surcharge my soule
that she is like to fall.

30 The burthen is so great,
that manie times (alas)
She is compeld to doo the thing
she would not bring to passe.

31 Too hard it is for me
this serpent to expell;
It must be thou, & mightie King,
the strength of Israell.

32 Thou that the diuels drau'st forth,
out of the men posselt,
Vouchsafe this serpent to expell,
and set my soule at rest.

32 Thy

Sorrowfull Soule.

33 Thy grace must worke in me
to be contrite in hart,
And this from thee, to me must come,
withouten my desert.

34 My bones corrupted are,
and putrified so sore,
By reason of my follies past,
that wo is me therefore.

35 The marks of my old sinnes
doe rotten waxe againe,
And fresh and Greene they doe appeare,
to further more my paine.

36 By reason of my sinne,
I am a wretch becomene,
Setting my mind on earthlie things,
like beast both bruse and domme.

37 And crooked am I made,
unto the verie end :
The day throughout continuallie
with wo and grieve I spend.

38 Because I am throwne downe,
and not compeld thereto;
No violence did me enforce
thus wickedlie to doo.

39 It was my will, which led
intelligence awrie;
And that which reason willed me,
the same did I denie.

40 Will is the middle part,
Lord, of my soule, I knowe:

B. 5.

And

Verse. 5.

Putruerunt
& corrupte
sunt cica-
trices meae
à facie in-
sapientiae
meae.

Miser factus
sum.

Verse. 6.

Et curua-
tus sum us-
que in fi-
nem, tota
die contri-
tus in-
grediebatur.

And I my will for to exalt
did reason ouerthrowe.

Verse. 7. 41 *Whereby my loines are full,*
Quoniam am- that is, my flesh, to say,

lumbi mei Replete is with illusions,
impleti that me deceiue alway.

sunt illu- 42 Ah wicked flesh of mine,
sionibus. that dooth my soule entise!

Thou hurt'st thy selfe, offend'st my God,
by thy lewd exercise.

43 And by this lust of mine,
Non est no health is in my flesh,

sanitas in For sinne my soule and bodie grieues
carne mea. still day by day afresh.

Verse. 8. 44 My soule tormented is,
Afflictus by sight of mind vnleane;

sum, & My bodie weake and feeble brought,
humilia- through lust made bare and leane.

rus sum 45 Thus I afflicted sore
minis. and verie low am brought;

Rugiebam And am a bondman vnto sinne,
in gemitu in word, in deed, and thought.

Verse. 9. 46 This sinne so settled is,
Domine that it will not depart,

cora te est Which causeth me To roare and crye,
omne desi- with sorrow from my harts.

deriu meū, 47 O Lord the great desire,
& gemitus that doth proceed from mee,

meus a te And mourning much that I do make,
non est ab- not hidden is from thee.

secundus.

48 Thy

Sorrowfull Soule.

48 Thy sight is of great strength,
for end thereof is none,
And be the distance nere so far,
thy power and strength is one.
49 Thy sight, ô God attaines,
to distance all that bee,
And makes no change of more or lesse,
as is with vs we see.

50 My hart is troubled sore,
my strength is gone me fro;
Likewise the sight of both mine eies
from me is gone also.

51 The tribulations great,
wherewith my sinfull hart
Is vext, and troubled night and daie,
about in eu'rie part;

52 Is, Lord, for feare of thee,
and of thy punishment,
which thou shalt render vnto me,
for this my life mispent.

53 O Lord, remooue from me,
this cloudie mist of mine,
And with thy grace and mercie mixt
annoint my dusked eie;

54 That I the way may see,
wherein thou hast delight,
And in the same my steps direct,
to walke both day and night: Amen

Verse. 104.

Cor meum
conturbatum est,
dereliquit me
virtus mea,
& lumen
oculorum
meorum, &
ipsam non
est mecum.

The

The second part.

MY wretchednesse, ô Lord,
 is more than may be said;
 It's not a lonelie grieft of hart,
 that maketh me dismaid;
 2 Ne feeblenesse of strength,
 deprest with vices all,
 Nor in the blindnesse of my soule,
 which readie is to fall:

Verse. 11.

*Amici
 mei, &
 proximi
 mei aduer-
 sum me ap-
 propin-
 quabant
 & stete-
 runt.*

3 But otherwise it coms,
 and still increaseth more,
 That is, where I thought comfort find,
 is turned to my sore.

4 My friends and neighbours, Lord,
 in whom I put my trust,
 Against me altogether stood,
 and shewd themselues vniust.

5 And they that stood me next,
 farre off got them awaie;

Verse. 12.

*Et qui iux-
 ta me erāt,
 de longē
 steterunt;
 & vim fa-
 ciebat, qui
 querebant
 animam
 meam.*

And such as waied for my life,
 set on me as a praie.

6 The force of wicked scends,
 ô Lord, is verie strong:
 No earthlie power is like to theirs,
 if thou them suffer long

7 To exercise their force,
 on sinners all that bee;
 Not one among ten thousand shall
 be left aliue to thee.

8 They

Sorrowfull Soule,

- 8 They studie to deceiue,
by worldlie pleasures vaine,
And ioies such as the flesh desires,
to bring vs endlesse paine.
- 9 These Lord, haue sought for me,
and wrought me ill the while,
And with deceitfull vanities
did daile me beguile.
- 10 Lord manie times I feele,
when I thus tempted am,
Such pleasures spring, I ioie thereat,
not looking whence they cam:
- 11 Or at the least, ô Lord,
I would not vnderstand,
Ne see the snares for me were laid,
to bring me vnder hand,
- 12 The pleasures of the flesh
so sweete sounds in mine eare,
That what is spoken there against,
I list not for to heare:
- 13 But as one being deafe,
with silence passe away,
And as a man that dumbe is borne,
haue not a word to say.
- 14 In deede I must confesse
my selfe, I haue not fought,
Nor spake against my wickednesse,
in sort such as I ought.
- 15 But as one deafe and dumbe,
that suene no time would blame,

Et qui in-
quirebant
mala mihi,
loquuti sunt
vanitates;
& dolos
tot die me-
diabantur.

Verse. 13.
Et ego tā-
quā surdus
non audie-
bam, & si-
cuius mihi
non aper-
ens os suū.

Verse. 14.
Et factus
sum sicut
homo non
audiens, &
non habens
in ore suo
reargu-
tiones.

Ne

Seuen Sobs of a

Ne open would mine eares to heare,
how to avoid the same.

16 Yet true it is, ô Lord,
let man his faults confesse,
With sighes and sorrow from his hart,
he did thy lawes transgresse:

17 Yea, let him doo his best,
and satisfaction make;
And yet if he be void of hope,
thou wilt him sure forsake.

18 For Iudas sorrow made,
when he had thee betraid,
And did restore the siluer backe,
and downe againe it laid:

19 He openlie confest,
he sinned grievously,
In that he had falslie betraid,
the innocent to die;

20 And wanting hope, we sec,
into despaire he fell,
And hang'd himselfe vpon a tree,
among the rauens to dwell.

21 Hope is the gift, ô Lord,
that from thy grace proceeds; (loue
And grace brings faith, and faith brings
from whom spring fruitfull deeds.

22 And for because that I
did alwaies hope in thee,
Thou wilt me heare, ô Lord my God,
and safe deliuer me.

Verse. 15.
Quoniam
in te domi-
no speravi,
tu exaudi-
es me do-
mine deus
meus.

Sorrowfull Soule.

- 23 My hope is firmly fixt,
and cannot be remou'd;
Bicause thy grace assureth me,
my faith is not disproou'd.
- 24 *This haue I said, ô Lord,*
least anie time at all
Mine enimies, should ouer me
triumph to see me fall.
- 25 *For whiles my feete did slide,*
against me much they spake;
That is to say, whiles my desires,
the way to sinne did take,
- 26 And were from thee remou'd
to follow lothsome lust;
Then did mine enimies reioise,
to see me in the dust.
- 27 But Lord, I me submit,
vnto thy discipline,
And meckelic take correction thine,
for old offenses mine.
- 28 *And haue my selfe prepar'd*
vnto the whip of paine,
Whereby my grieve and dolor may
still in my sight remaine.
- 29 And, Lord, thou knowest of old,
there is no good in me;
Not one man good vpon the earth,
not one seekes after thee.
- 30 Among thy chosen sort,
vnfaithfulnesse was found,

Verse. 16.
Quia dixi
ne quando
super gau-
deant mihi
inimici mei:
Et dum cõ-
mouentur
pedes mei,
super me
magna lo-
quuti sunt.

Verse. 17.
Quoniam
ego in fla-
gella para-
tus sum, et
dolor meus
in conspec-
tu meo sem-
per.

Like-

Seven Sobs of a

Likewise among thy Angels bright
were thousands cast to ground:

31. Then how much more (alas)
of wretches such as I,
That dwell in houses made of clay,
must sinne continuallie?

Verse. 18.

*Quoniam
iniquitatē
meam an-
nunciabo,
& cogita-
bo pro pec-
cato meo.*

32. I will confesse to thee

all mine ungodlinesse;

And for my sinnes will take more thoughts
than well I can expresse.

33. And yet, o Lord, thy grace
must worke this good in mee;
By which I stedfastlie beleue
I chosen am of thee.

34. For now by grace I mind
my sinfull life t'amend,
And vnto vertue will applie
my life vnto the end.

35. I see the follies past,
wherin I tooke delight,
To be both vile, wicked and nought,
and odious in thy sight.

Verse. 19.

*Inimici
autem mei
vincunt, &
confirmati
sunt super
me; &
multipli-
cati sunt,
qui ode-
runt me
iniquē.*

36. And though my foes doo line,
and ouer me made strong,

And they which hated me are great
and doo me treble wrong:

37. No maruell it's, o Lord,
for why, they mightie bee,
And are, except thy grace assist,
too strong alwaies for mee.

38. They

- 38 They haue long time deuised
deceitfull craftie ginnes,
And by the same haue ouerthrowne
the strongest in their sinnes.
- 39 If anie time I flee
repentance for to find,
Then one of these malicious spirits
assaileth streight my mind;
- 40 And with deuises new,
and frauds that be vnknowne
He craftilie doth me subdue,
and so makes me his owne.
- 41 Thus, Lord, when I am bent,
thy goodnesse to pursue,
Mine enemies doo me detract,
and breed my bale anew.
- 42 The wicked feend (alas)
doth manie times me grieue;
The world also dooth follow me,
the daies I haue to liue;
- 43 The flesh dooth me prouoke
with lust both lewd and nought:
Thus by these three mine enemies,
I am in thraldome brought.
- 44 Yet, Lord, forsake me not,
ne let thy grace depart;
Least that mine enemies vnawares
doo thorough pearse my hart.
- 45 And though sometime, O Lord,
thy presence thou withdrawe,

Whereby

Verse. 20.

*Qui retribuunt mala
pro bonis,
detrabebat
mihi, quoniam
sequabar bonos
sacerdotes.*

Verse. 21.

*Ne derelin-
quas me do-
mine deus
meus, ne
discesseris
à me.*

Seuen Sobs of a

Whereby the feend may entrance make,
and bring me more in awe :

46 Yet, Lord, thy grace restore
to me poore wretch againe ;
That I thereby may him resist,
to make his trauell vaine.

Verse. 22.
*Intende in
adiutorium
meum do-
mine deus
filii is-
rae.*

47 Giue heede therefore my God,
which art my helpe and health.
Whose mercie, and whose goodnes shewd
is to my soule chiefe wealth.

48 Giue temporall health, ô Lord,
as vnto thee seemes best ;
And to my soule thy sauing health,
in heauen with thee may rest : *Amen.*



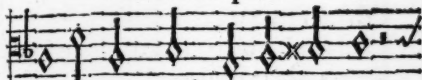
John Per. H.

Miserere

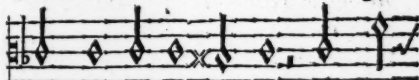
35
Sorrowfull Soule.

Miserere mei. Psal. 51.

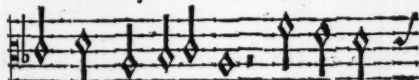
The first part.



1. O thou that mad'st the world of nought,



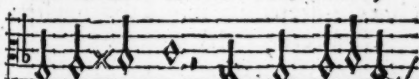
whom God thy creatures call, Which for-



medst man like to thy selfe, yet suffredst



him to fall: 2. Thou God, which by



thy heauenlie word didst sende of virgin



take, And so becam'st both God & man,



for sinfull fleshes sake:

- 3 O thou that sawest when man by sinne
to hell was ouerthrowne,
Didst meekelie suffer death on crosse,
to haue thy mercie knowne :
- 4 Thou God, which didst the Patriarks
and fathers old diuine,
From time to time preserue and keepe,
by mercie great of thine :
- 5 O thou that Noah keptst from floud,
and Abram daie by daie,
As he along through Aegypt past,
didst guide him in the waie:
- 6 Thou God that Lot frō Sodoms plague
didst safelie keepe also,
And Daniel from the lions iawes,
thy mercie great to show :
- 7 O thou good God, that didst diuide
the sea like hils to stand,
That children thine might thorough pas
from cruell Pharoes hand;
- 8 So that when Pharaο and his host,
thy children did subdue,
Thou ouerthrewst them in the sea,
to proue thy saiengs true :
- 9 O thou that Ionas in the fish
three daies didst keepe from paine,
Which was a figure of thy death,
and rising vp againe :
- 10 I say, thou God, which didst preserue
amidst the fierie flame,

The

Sorrowfull Soule.

The three yong men, which sang therein
the glorie of thy name:

11 *Thou God haue mercie on my soule,
thy goodnesse me restore,
And for thy mercies infinite
thinke on my sinne no more.*

12 O Lord the number of my sinnes
is more than can be told,
Wherefore I humblie doo desire
thy mercies manifold.

13 For small offense thy mercie small
may soone small faults suffice,

But I (alas) for manie faults
for greater mercie cries.

14 And though the number of my sins,
surpasse the salt sea sand,
And that the filth of them deserue,
the wrath of thy iust hand:

15 Yet doo thy mercies farre surmount,
the sinnes of all in all,

Thou wilt with mercie vs relieue,
for mercie when we call.

16 Right well I knowe, man hath not power
so much for to transgresse,

As thou with mercie maist forgiue
through thine almightinesse.

17 I doo confesse my faults be more
than thousands else beside,

More noisome, and more odious,
more fowler to be tride,

18 Than

Verse. 3.

*Miserere
mei deus
secundum
magnam
misericor-
diam tuam:
& secundum
multitudi-
nem mise-
rationum
tuarum de-
le iniquita-
tes meas.*

18 Than euer was the lothsome swine,
or menstruall cloth beeraid:
To thinke thereon my wofull soule,
(alas) is yet afraid.

19 Wherefore, good Lord, doo not behold
how wicked I haue bin,

*Verse. 2. But wash me from my wickednesse,
Amplius and clense me from my sin.*

*laua me ab
iniquitate
mea, & à
peccato
meo mun-
da me.*

20 The Israëlites being defil'd
durst not approach thee nie,
Till they their garments and themselues
had washed decentlie.

21 The Priests also eke clensed were
ere they thy face would see,
Else had they perisht in their sinne;
such, Lord, was thy decree.

22 Alas how much more need I then
to craue while I am heere,
To wash my foule and spotted soule
that it may cleane appeere?

23 Polluted cloths with filth distaind
doo manie washings craue,
Ere that the Launder can obtaine
the thing that he would haue.

24 My soule likewise (alas) dooth need
thy manie dewes of grace,
Ere it be cleane; for cankred sinne
so deepe hath taken place.

25 The Leprosie that Naman had,
could not be done away,

Till

Sorrowfull Soule.

Till he seuen times in Iordan floud
had washt him day by day.

16 How manie waters need I then
for to be washed in,

Ere I be purged faire and cleane,
and clensed from my sin?

17 But, Lord, thy mercie is the Sope,
and washing lee also,

That shall both scowre & clense the filth
which in my soule doo grow.

18 Why should I then (alas) despaire
of goodnesse thine to mee,

When that thy iustice willceth me
to put my trust in thee?

19 Thy promise, Lord, thy mouth hath past,
which cannot be but true,

That thou wilt mercie haue on them,
that turne to thee anew.

30 I know, when heauen and earth shall passe,
this promise shall stand fast:

Wherefore into thy Maiestie,
I offer now at last,

31 An hart contrite and sorrowfull,
with all humilitie;

For heinous sinnes by it conceiu'd
through mine iniquitie.

32 I doo acknowledge all my faults,
my sinnes stand me before;

I haue them in remembrance, Lord,
and will for euermore.

Verse. 3.

*Quoniam
inquirat
meum ego
cognosco,
& peccatū
meum con-
tra me est
semper.*

33 Bicause

Till

33 Bicause thou shouldst the same forget
I still doo thinke thereon,
And set it vp before my face,
alwaies to looke vpon.

Verse. 4.
Tibi soli
peccaui, &
malum co-
ra te feci.

34 Against thee onlie haue I sinned
and done ill in thy sight;

In whom it lies to punish me,
or to forgiue me quight.

35 But sure my hope is firmelie fixt,
that thou wilt me forgiue;
For with thine honour shall it stand,
to suffer me to liue :

Vt iustifi-
ceris in ser-
monibus
tuis, &
vincas cū
iudicaris.

36 That all the world may witness thee,
a iudge most iust to bee,

For that thou wilt thy promise keepe,
to all that trust in thee:

37 That is, our sinnes thou wilt remit,
and cleane forget them all,
And bend thine eares vnto our plaints,
when we vpon thee call.

38 O Lord consider with thy selfe,
what mettall I possesse;

Verse. 5.
Ecce enim
in iniqui-
tatis co-
ceptus sum
& in pec-
catis con-
cepit me
mater mea.

Behold in sinne I was conceiud,
and borne in wickednesse,

39 From Adam first this sin was drawne,
whereby I am made prone
To doo the ill should thee offend,
and let the good alone.

40 Yea, manie a time I am so drawne
to doo I would not doo,

And

Sorrowfull Soule.

And that I would I leaue vndone,
for want of might thereto;
41 Such is, ô Lord, the strength and force
of my concupiscence:

But yet of greater force than this,
is, Lord, thine indulgence.

42 For thou wilt mercie shew to them,
that mercie doo require;
And wilt not turne thy face from such
as mercie doo desire.

43 Surelie of honor more is thine,
through pitie men to saue;
Than by thy iustice to condemne
such as deserued haue.

44 Therefore, ô Lord, receiue me now,
which doo my selfe accuse;
To thing thou shouldst my sins forgiue,
and all my faultes excuse.

45 O Lord, I doo not hide my sinnes,
but shew them vnto thee;
Because thou shouldst thy mercie grant,
as thou hast promised mee.

46 For neuer yet thou hast beene found
in anie word vniust,
Ne canst thou now begin at me,
since that in thee I trust.

47 Thou, Lord, hast euer loued truth,
and truth thou art most sure,
Thou art the verie veritie
for euer to endure.

Verse. 6.
*Etenim
veritatem
dilexisti.*

C. 1.

48 Thou

Seven Sobs of a

- 48 Thou promisedst to Abraham,
his seede to multiplie,
Euen as the stars, and as the sand
that in the sea doth lie.
- 49 To Ishac and to Iacob eke,
like promise didst thou make;
And thou the same performed hast,
for this thy promise sake.
- 50 Thou promisedst to Iosue,
to strength him with thine hand;
And so he slue the Chananites,
and did diuide their land.
- 51 To Gedeon thou promise mad'st,
that he should set at large
The Israēlites, which were in thrall,
and in their en'mies charge.
- 52 When Ezechias lay sore sicke;
and well nie at deaths dore;
Thou promis'dst him his health againe,
to liue fiftene yeares more.
- 53 Thus hast thou kept thy promises,
to thousands else beside;
Who haue reposed trust in thee,
thou hast not helpe denide.
- 54 Euen so, good Lord, thy promise kepe
with me that am vniust,
A scabbed sheepe, one of thy flocke,
and ouerchargd with lust.
- 55 Which of long time haue run astray,
the time since I was borne,

Yet

Yet now returnd with heauie hart,
 that's with repentance torne.
 56 Thus hath thy grace now called me,
 with mercie of thine hand;
 And what thy will and pleasure is,
 by grace I vnderstand.

57 Thou hast reuealed vnto me
 the things that be unknowne,
 The secret points of wisdoms thine
 thy grace to me hath showne.

58 The mysteries that hidden were
 within thy sacred word,
 Thou hast to vs made manifest,
 by Iesus Christ our Lord.

*Interta et
 occulta sa-
 pientie tue
 manifesta-
 sti mihi.*

59 I am now fed with bread of life,
 that shall my hunger slake;
 And from dame wisdoms water-springs
 my drinke I often take.

60 Now wisdoms hath cast out hir flood,
 the plants all watred bee,
 And still she seekes to lighten those,
 that put their trust in thee.

61 Of this hir flood S. Paule did drinke,
 and he vs taught thereby,
 Thy wisdoms, Lord, which secret was,
 and hidden long did lie:

62 As thou to him didst manifest,
 by thy free spirit before,
 Which searcheth out the verie depth

C. 2.

of

of secrets thine and store.

63 Of this, Lord, part I tasted haue,
through mercie shewd to me,
And am now taught by them to know,
mine owne infirmitie:

64 And by it am I taught likewise
thy goodnesse for to know,
Beseeching thee this worke begun,
may neuer part me fro.

65 So that the light which kindled is,
in me by thy great grace,
May so increase, as darknesse, Lord,
may neuer more take place.

The third part.

Verse. 7. *Asperges* **W**ith Hyssope, Lord, besprinkle me,
me domine and clense me from my sin:

Hyssopo & More whiter then shall I be made,
mundabor: than euer snow hath bin:

lauabis me, 2 Thou didst command this herb with
& supra a sprinkle for to be, (blood

nium de. To sprinkle such as clensed were
albabor. from lothsome leprosie.

3 A bundle of this herbe, o Lord,
thou didst command also
To dip in blood of simple sheepe,
and therewithall to show

4 Vpon the doore-posts of the house,
the slaier might it see,

wherby

Sorrowfull Soule.

Wherby the plague might shun the place
and from thy people flee.

5 These vnto vs doo represent
the blood of thy decre Sonne,
Without the which no man is cleane,
what euer can be donne.

6 And he that marks his soule therewith
and puts his trust therein,
The slaier hath no power to hurt,
nor plague him for his sin.

7 If with this grace thou sprinkle me,
I shall be white I knowe;
And though as blood my sinnes appeare,
they shall be like the snowe:

8 Yea, though my sinnes as purple were
or as the scarlet die,
Thy grace shall make them as the wooll,
& appeare before thine eie.

9 Then shall I heare the words of ioye,
of gladnesse so likewise,

That Nathan to king Dauid spake,
whom thou didst not despise.

10 That is, My sinnes are now put out,
what euer I haue donne,

And are forgiuen me quite and cleane,
by Iesu Christ thy sonne.

11 Then shall I heare the words Christ spake,
to him the palse had;

My sonne thy sinnes are thee forgiuen,
arise, go home, be glad.

C.3.

12 Then

Verse, 8.

*Auditui
meo dabis
gaudium
& letitia.*

Seven Sobs of a

12 Then shall I heare thee also speake
by inspiration,
Whereby I shall be comforted
in tribulation.

*Et exulta-
bunt ossa
que con-
fregisti.*

13 Yea, Lord, *The bones thou broken hast,*
shall then againe reioice,

Through working of thy heauenly grace
and sweetnesse of thy voice :

14 That is, The powers of my poore soule
whom sin so weake hath brought,

Whereby it wanted power to worke
the good it long time sought,

15 Shall then recouer that was lost,
and be reuiu'd againe,

And through the quick'ning of the spirit
sinne shall no more remaine.

Verse. 9.

*Auerte
faciem tu-
am à pec-
catis meis,
& omnes
iniquita-
tes meas
dele.*

16 Wherefore, *Thy face turne from my sins,*
and wipe my faults awaie,

And eke all mine iniquities;
most humble I thee praie:

17 I meane the face of iustice thine,
where with thou doost behold

The sinnes we dailie doo commit,
to punish manifold :

18 This face, good Lord, turne y from me
and from the faults I make,

And them forget, and me forgiue,
for thy great mercie sake.

19 But, Lord, the face of mercie thine,
from me turne not awaie,

But

Sorrowfull Soule.

- But therewithall behold me still,
and helpe me daie by daie.
- 20 For what am I, if that thy grace
thou take awaie from mee?
- A bondman vnder sinne and death,
and cast awaie of thee.
- 21 And euerie man thy grace that wants
shall haue an hart of stone,
As Pharao had, after thy grace
departed was and gone.
- 22 He shall both see and heare indeed,
yet shall be deafe and blind;
His eares and eies shall stopped be,
the truth he shall not find.
- 23 His hart likewise shall frozen be,
or as the stonie wall;
He shall thy creatures like and loue,
and loue not thee at all:
- 24 Yea, such a hart, ô Lord, in me
long time hath taken place,
Which no waie can be mollified,
but by thy speciall grace.
- 25 Wherefore I praie thee hartilie,
remouee this hart from me;
And, Lord, in me a new hart make,
that flexible may be:
- 26 A fleshie hart, both soft and meeke,
an hart that I may knowe
Thou art the Lord, without whose grace
no goodnesse I can shoue.

*Verse. 10.
Cor mundum
crea
in me deus.*

Seuen Soes of a

- Et spiritū
rectum.* 27 This grace it is that must reuiue
a right spirit, Lord, in me.
My spirit through sinne is crooked made,
and lothsome for to see.
- Innoua in
visceribus
meis.* 28 Make it vpright therefore to be,
and that decline it may
From worldlie pleasures light & vaine,
that vanish soone away.
- 29 Vouchsafe, o Lord, to heauenlie things
my spirit may still aspire,
And with thy grace replenisht be,
most humblie I desire.
- 30 Let neither yet aduersitie,
nor worldlie wealth also
Plucke downe my spirit, nor hinder it,
where it desires to go.
- Verf. II.* 31 Nor cast me off at anie time,
*Ne proij-
cias me a
facie tua;
& spiritū
sanctum
tuū ne au-
feras à me.* from presence of thy face;
Ne take from me thy holie spirit,
o Lord, in anie case.
- 32 My sins, good Lord, behind thee cast,
there euer to remaine:
But cast not me from thy sweet face,
as thou didst wicked Caine.
- 33 Nor from thy fauour cast me so,
as thou didst cast king Saule,
For if that I thy presence loose,
I cannot choose but fall.
- 34 O Lord how sweet and gracious
is this thy spirit most pure!

It

It leadeth those that loueth thee,
where righteous folke endure.

35 Grant, Lord, that this thy holie spirit
may dwell within me still,
And me confirme in righteousness,
according to thy will.

The fourth part.

O Lord my God, restore to me
thy sauing helpe againe,
And stablish me with thy cheefe spirit,
that it may still remaine.

1 My sins, O Lord, haue beene the cause
that I thy grace did want,
And when thy grace departed was,
I found thy spirit but scant:

3 The losse wherof did greue me much,
and by the same I found

All goodnesse gone, all wickednesse
within me to abound.

4 For light and darknesse may not be
at one time in one place;

No more may sinne and wickednes
associate be with grace.

5 Wherefore, the greatnesse of my losse
hath made my greefe the more;

And where in sinne I had delight,
I now repent it sore.

6 Behold therefore, most mightie God,
mine inward greefe of mind;

C. 5.

And

Verf 12.
Redde mi-
hi letitiā
salutaris
tui, & spi-
ritu prin-
cipali con-
firma me.

Seuen Sobs of a

And of thy goodnesse me restore,
to that I cannot find:

7 I meane thy holie sacred spirit,
which I through weakenesse lost,
Mine enimies were strong and fierce,
and cruellie me tost:

8 So that my soule too feeble was,
their power for to withstand;
Good Lord in grace yet once againe
confirme me with thy hand:

9 And let thy spirit no more depart,
no Lord, not when I die,
But that it may still with my soule
remaine continuallie.

Verse. 13.
Docebo in-
iquos vias
tuas; &
impij ad
te conuer-
sentur.

10 Then shall I stedfastlie instruct
the wicked in thy waie,
Whereby they may to thee retorne,
that long haue gone astray.

11 I will my selfe put forth, O Lord,
to sinners all that bee,
As an example them to cause
for to retorne to thee.

12 I will not cease for to declare
thy iustice euerie where,
And of thy iudgement bring them all
in terrour and in feare.

13 And then will I againe extoll
thy mercies ouer all,
To plucke them from despairing, Lord,
least anie therein fall.

14 Thus

Sorrowfull Soule.

- 14 Thus shall I able be to doo,
being confirmd in thee,
By working of thy holie spirit,
which thou shalt put in mee.
- 15 Thy seruant Moses was afraid
to go on message sent,
Till thou promis'dst to be with him,
when he to Pharao went:
- 16 After which time he doubted not,
but soorth went on his waie,
Accomplishing thy holie hest,
as thou didst bid him saie.
- 17 The seuentie elders of the host,
to thee whom Moses brought,
Till part of Moses spirit they had,
were able to doo nought:
- 18 But after that, they prophesied,
and did the people guide,
And ruled them with righteousness
and truth on euerie side.
- 19 Lord, Peter at a womans voice,
thy sweet sonne Christ denaid,
And readie was him to forsake;
he was so sore afraid:
- 20 Vntill that thou reuiuedst him
with this thy spirit of grace:
Yea, Lord, thy sonnes Apostles all
were bidden for a space
- 21 To bide within Ierusalem,
in praier and in loue;

Till

Seuen Sobs of a

Till they were with thy holie spirit
fulfilled from aboue.

22 Wherefore send downe thy noble spirit
in me the same to be,

*And from the guiltinesse of blood,
good God deliuer me,*

Verf. 4.

*Libera me
de sangui-
nibus deus
deus salu-
tis meae.*

The fift part.

THOU God, that God art of my health,
deliuer me, I praie,

From sinne that I committed haue
against thee daie by daie.

2 A multitude of sinnes there be
from flesh and blood that growe,
Which I through my concupiscence
haue dailie done I know.

3 And this corruption is in me
by nature, as I find;

For what is he can make that cleane,
that is vncleane by kind?

4 How can a man of woman borne
be cleane? I faine would know;

The child that is but one daie old,
is yet vncleane also.

5 Thus flesh & blood such works bring
as aie corrupted bee, (foorth,

And therefore cannot heauen enioie,
ne dwell and reigne with thee,

6 Vpon corrupted nature mine, 12
O Lord, powre forth thy grace;

And

Sorrowfull Soule:

And from these bloods deliuer me,
and all my sinnes deface.

7 Then, Lord, shall I be purged cleane
from all my wickednesse,

Which grant, good God, So shall my toong
exalt thy righteousness:

8 In that thou mercie shewst to me,
being a wicked man,

Giuing me grace persiue to be,
my greuous sinnes to scan.

9 Making me iust that am vniust,
wherein thou God art found,

In mercie, truth, and righteousness
most perfect, sure and sound.

10 But yet, O Lord, before my toong
thy righteousness can raise,

My lips and mouth thou open must,
whereby to shew thy praise.

11 For else, vnseemelie praise will be,
where lips be lickt with sin;

And where the mouth with wickednesse
is stuffed full within.

12 Good Lord, the Prophet Esaie,
when he thy glorie sawe,

Confest his lips to be vncleane,
and therefore stood in awe;

13 Vntill such time a Seraphin
thou sentst, with burning cole

His lips to touch, and therewithall
he by and by was whole:

*Et exalta-
bit lingua
mea iusti-
tiam tuam,*

*Verf. 15.
Domine
labia mea
aperies, &
os meum an-
nuntiabit
laudem tuam.*

Seven Sobs of a

- 14 I meane that his vnrighteousnes
was then forgien him quight,
And all his sinnes and wickednes
was cleane put out of sight.
15 O Lord my God, in such a sort
vouchsafe my mouth to tuch,
That I thy glorie may set forth
to little and to much.

Verse. 16.

*Quoniam
si voluisses
sacrifici-
um, dedis-
sem utiq;
holocau-
stis non de-
lectaberis.*

- 16 To offer sacrifice to thee,
or offrings burnt were vaine;
No pleasure, Lord, hast thou in them,
nor ought in them remaine.
17 They were but figures of that thing,
which now to passe is come,
That is, the liuelie sacrifice
of Iesus Christ thy sonne.
18 To offer gold to thee, o Lord,
or treasure of the land,
It needeth not; such all the world
is thine, and at thy hand.
19 And yet I will not emptie come,
but offer vnto thee

Verse. 17.

*Sacrificiū
deo spiri-
tus contri-
bulatus;
cor contri-
tū & hu-
militatum
deus non
despicies.*

- An humble spirit, with hart contrite,
for mine iniquitie.
20 This sacrifice, o Lord, I knowe
thou wilt no time despise;
But it behold, and looke thereon
with thy most gracious eies:
21 And, Lord, for y there nothing should
be left behind in mee,

Both

Sorrowfull Soule.

Both bodie, soule, and all hir powers
I offer vnto thee:

12 And as a liuelie sacrifice,
as Ezechias did,

Such time as he thy fauour got,
and health recouered.

13 The same did Marie Magdalen
offer in humble sort:

The theefe also vpon the crosse
to his endlesse comfort.

14 Great numbers mo vnspeakable
by this thy fauour wan;

And I, through grace, now penitent,
although a sinfull man,

15 Doo claime no lesse of mercie thine,
for to be shewd to me:

Bicause thou art, as then thou wast,
and euermore shalt be.

16 To Sion, Lord, likewise shew forth
thy fauour and thy grace;

That is, vnto thy faithfull flocke
disperst from place to place.

17 Such as depend on thee alone,
and doo themselves forsake,

Vpon the walles of this thy fort
thou, Lord, must vndertake

18 Watchmen to set, continuallie
the same for to defend,

Least that the en'mies vnawares
bring all to wofull end.

19 Thou

Verse. 18.

Benigne

fac domine

in bona vo-

luntate ima-

Sion.

29 Thou knowst, o Lord, of what small
mankind hath euer bin, (force
Since first our father Adam fell,
when he committed sin.

30 Helpe vs therfore, most mightie god,
so with thy heauenlie grace:

As we in building Sion here,
by faith may see thy face:

31 So shal we then, through mercie thine
be squared stones meet found

Pr adificē To building of Ierusalem,
ur muri whose walles doo still abound

Ierusalē. 32 With liuely stones of thy true church
heere militant in earth;

Where thine elect still offer shall,
while thou shalt spare them breath,

33 Such offrings burnt, as thou best lovest
which is of thanks & praise,

We shall not spare the same to doo,
while life shall length our daies.

Sacrificiū 34 This sacrifice of iustice is,
iusticie. which all thy creatures craue

Verf. 19. To giue the same onelie to thee,
Tunc ac- most worthie so to haue.

ceptabis 35 This is the bullocks of our lips;
oblationes whereof the Prophet saies,

& holocau We shall with lips vnto thy name
sta, tunc confesse most condigne praise:

imponent 36 Which shall to thee accepted bee,
super altā ten thousand times much more,

re tuum Than

viuulos.

Sorrowfull Soule.


Than were the bullocks great and fat,
offred in time before.

37 Lord grant we may in number be
of thine elected sort,
which shall this sacrifice present
vnto our soules comfort:

38 And that as burning incense sweete
thou wilt receiue the same,
Vpon thine altar, which is Christ,
our meane for sin and blame: Amen.

Domine exaudi. Psal. 102.

The first part.

 Blessed and most mightie God,
of grace the fountaine, spring
Of mercie, great and plentifull,
most rich in euerie thing:

Sing this to
the tune of
51. Psalme.

2 Thy blessed sonne in power with thee,
is euen the same thou art,
In wisdom, knowledge, and mercie
alike in euerie part:

3 Thou didst not spare him down to send
from heauenlie throne aboue,
To suffer death, mankind to saue;
so ardent was thy loue.

4 Thou mad'st him poore was rich before
to make vs rich thereby;
For now is he made one with vs,
through power of Deitie.

5 Good

Seuen Sobs of a

Verse. 1. *Domine
exaudi o-
rationem
meam, &
clamor mi-
us ad te
veniat.*

Verse. 2. *Non auer-
sas faciem
tuam à me
in quacun-
que die tri-
bulor incli-
na ad me
aurem tu-
am.*

*In qua-
cunq; die
inuocae-
ro te, velo-
citer exau-
di me.*

5 Good Lord my praier hearken so,
and let my dolefull crie

Come vnto thee, and pearse the eares
of thine high Maiestie.

6 Shew foorth, o Lord, thy countenance
of delectable showe,

And with the eies of pitie thine,
some fauour on me throwe.

7 And in the daie of trouble mine
thine eare bow downe to mee,

And turne not thou thy face awaie,
when I shall call on thee:

8 But cheeflie at the point of death,
giue eare and me defend;

And let thy grace procure and worke
in me a ioyfull end.

9 In whatsoener daie I call,

o Lord, with speed giue eare;

And me deliuer from the greifs
of troubles and of feare.

10 In speedie calling on thy name,

o Lord, thou tak'st delight,

And answer thine more readie is,
than anie may recite.

11 Wherefore in hast make speed, o Lord,
in hearing, when I praie;

As I by need am driuen to craue
thine aiding helpe and staie.

12 For why, the time of life is short
that I haue here to bide,

And

Sorrowfull Soule.

And am vncerteine of the time
when time from me shall slide.

13 At first thou Adam didst indue,
when he created was,

With life of immortalitie;
but sinne brought death (alas)

14 Which death from him is due to vs,
that beareth life this daie,

*So that my daies like to the smoke
consume and waste awaie.*

15 Age ouertaketh youth, I see,
and youth by stealth dooth flie,

As dooth the smoke vanish awaie
aloft vnder the skie.

16 Yea manie times it chanceth so,
ere age come vs vpon,

That death by stroke such wound dooth make
that life with speed is gone.

17 Thus passeth forth my time of life,
more swifter I may saie,

Than is the ship good vnder saile,
or eagle after praie.

18 My bones are waxen verie drie,
as is the fierbrand,

Or as the pot of claie, which dooth
in flaming fornace stand.

19 As bones of mine doo well susteine
the flesh the bodie keeps;

So dooth the powers of soule susteine
the soule that neuer sleeps:

20 Which

Verse. 3.

*Quia de-
fecerunt st-
cus sumus
dies mei.*

*Et ossa mea
sicut cremi-
um arue-
runt.*

Seven Sobs of a

20 Which being moistned with thy grace
shall quicke and liuelic bee,
And able for to worke those works
most pleasing vnto thee.

21 But if thy grace be still withdrawne,
then all shall drie remaine;
Both bodie, soule, and al their powers
in euerlasting paine.

Verf. 4.
Percussus
sum vt se-
nit, & ar-
uit cor me-
3472.

22 Full well may man be likened to
the grasse or withered hay,
My hart is striken with remorse,
because I went astray.

23 So long as man by gift of grace
dooth liue, and worke aright:
So long is he greene flourishing,
and liuelic in thy sight.

24 But when that sinne makes entrie in,
which causeth man to fall,
Then by and by he withereth,
and barren is withall.

Quia obli-
tus sum co-
edere pane
mictum.

25 I haue forgot my bread to eate,
that thou to me didst giue;
Which is thy holie sacred word,
by which my soule doth liue.

26 And I haue eaten of the fruit
of the forbidden tree,
And tasted haue of sinne and death,
and brought thy wrath on mee.

27 Wherefore my leaues wither awaie,
my fruit falles on the ground,

And

Sorrowfull Soule.

- y grace And as a barren tree am left
 vnperfect and vnfound.
 28 The feareful voice of sentence thine,
 for mine offenses donne,
 rawne, Doth cause me mourne, lament & grone
 my time yet for to ronne.
 29 And with the voice of mourning mine,
 my bones haue cleaued hard
 ers Into my flesh, and sticke so fast,
 that nothing I regard.
 30 Thus like vnto a pellican
 I draw my selfe alone,
 And call to mind my greuous crimes,
 and doo the same bemone.
 31 The pellican as some report,
 hir harmeless birds doth kill,
 ie in, And three daies after mourneth thee,
 and is ynquiet still;
 32 Then with hir beake hir breast she plucks
 till bloud gush out amaine,
 Which she lets drop vpon hir yoong,
 till they reuiue againe.
 33 Thus, Lord, doo I with my sweet birds,
 which are my works through grace,
 By sinne committed I them kill,
 and doo them all deface:
 34 But yet by praier for thy grace,
 which springs of grace indeed,
 vaie, The said dead works are quicke againe,
 my sicklie soule to feed.

vers. 5.

A voce ge-
mitus mei,
adhesit os
meum carni
meae.

Vers. 6.

Similis fa-
ctus sum
pellicano
solitudinis.

35 And

Seven Sabes of a

35 And Adam was a pellican,
touching some propertie;
For through his sinne he slue the birds
came of his progenie:

36 And dead he had remained still,
had not sweet Christ thy sonne
Shed forth his blood, vs to reuiue,
by mercie great was donne.

37 He kils, and can raise vp to life;
he strikes, and heales againe;
As in the persecution
of Paule appeered plaine.

38 Shame causeth me for to withdrawe
my selfe to be alone,

*Pallus
sum sicut
nyctico-
rax in do-
micalio.*

As dooth the crowe that flies by night,
which would be seene of none.

39 And if I could, I would me hide
from thee, as Adam did,
Such time he tasted of the fruit,
that thou didst him forbid.

40 The works of darknes loued I,
and therefore did I flee
From the most bright and shining sunne
of iustice due to mee.

*Verse. 7.
Vigilans
& factus
sum sicut
passer so-
litarium in
tecto.*

41 O Lord, for this cause doo I sigh,
still sorrowe, weepe, and waile,
As one that ouerwatched is,
whose rest and sleepe dooth faile.

42 And as the sparrowe doo I watch,
that drawes hir selfe alone,

Vnder

Sorrowfull Soule.

Under the euings of the house,

hir fellowes want to mone.

43 And to augment my greefe withall,
mine enimies all daie

Doo raile on me, and me reuile;
so spitefull as they may.

44 Alas, againe, My feined friends,
that praised me before,

against me now conspire themselves,
and vex me verie sore.

45 Such false and feined flattering friends,
much woorse and harmefull bee,

Than those that openlie professe
and shew their en'mitie.

46 But both those sorts are sent to me,
for plague vnto my sin,

And for the great iniquitie
that I haue wallowed in.

The second part.

MY bread with ashes doo I eate;
that is, I right well knowe,
As I of earth and slime was made,
to earth againe shall go.

Thus, in such bitter thoughts as these,
I eate my bread withall,

And ming my drinke with weeping teares,
that from mine eies doo fall:

Because thou angrie art with me
for mine offenses past;

Verse. 8.

Tota die
exprobra-
bant mihi
inimici
mei.

Et qui lau-
dabant me,
aduersum
me iura-
bant.

Verse. 9.

Quia cinis
erem tanquā
panem mā-
ducabam.

Et potum
meum cum
fletu mis-
cebam.

Seven Sobs of a

O Lord, I know when time shall come,
of iudgement day at last:

Verf. 10.

*A facie i-
ra & in-
dignatio-
nis tue.*

4 Thy wrath and indignation,
shall then proceed from thee,
And fall vpon the heads of those
that worke iniquitie.

*Quia ele-
uasti me,
& altifisti
me.*

5 O Lord thou hast me lifted vp,
and throwne me to the ground,
In that thou mad'st me like thy selfe,
ere I was to be found.

6 No higher couldst thou lift me vp
than to beatitude;
But then (alas) thou let'st me fall,
whereby I this conclude.

7 My noble soule thou ioined hast
with massie earth and claie,
And bodie fraile, the weight whereof
driues downe my mind alwaie,

8 And Lord, in my creation
thou hast set me so hie,
Aboue all other creatures
that are vnder the skie.

9 And almost equall am I made
with blessed Angels thine;
But in this state when I transgresse,
damnation then is mine.

10 So that without thy mercies helpe
I am in farre worse plight
Than anie beast, whose life or soule
with bodie dies outright.

11 My

Sorrowfull Soule.

- 11 My daies (alas) awaie d'ro passè,
as shadowe new begonne;
And I am withered like the grasse;
changed by heate of sunne.
- 12 Lord grant in shadow of this life,
I may haue grace to see
The light and knowledge of thy word,
and waies prepar'd for mee:
- 13 Which word giues light vnto the babe
yet sucking at the brest;
For after that this life is past,
repentance none dooth rest.
- 14 And since the time, ô Lord, is short
of mine abiding heere,
Thy grace continue towards me,
my guiltinesse to cleere.
- 15 For truelie thine abiding is
for euer to endure,
And thy remembrance throughout
all generations sure.
- 16 But what is thy remembrance,
through generations all?
It is the diuine propertie,
that vnto thee dooth fall.
- 17 For to be meeke and mercifull,
which thou hast euer donne,
From time to time, and age to age,
since first the world begonne;
- 18 And art more mindfull of our state,
and readier to forgiue,

Verf. 11.
Dies mei
sicut umbra decli-
nauerunt,
& ego sicut
fanum aridum.

Verf. 12.
Tu autem do-
mine in æ-
ternū per-
manes, &
memoriale
tuum in ge-
nerationem
& genera-
tionem.

D. I.

Than

Seuen Sobs of a

Than is the mother of hir child
late borne with hir to liue.

Verf. 13.

Tu exsur-

gens mise-

reberis Si-

on.

Quia tem-

pus mise-

rendi e-

rit, quia

venit tem-

pus.

19 *Arise therefore, and mercie shew,*
good Lord, vpon Sion,

Which is thy faithfull people all,
or congregation.

20 *For time it is on hir to looke,*
and mercie thine extend;

She hath long time great paine sustaind,
whereof she craues an end.

21 What is this time, whereof we speake?
was euer anie time,

In which thou didst not mercie shew
to louing seruants thine?

22 No verelie. For from the time
the angels downe did fall,

Vntill the time the world shall end,
thy mercie euer shall,

23 As it hath bin, from time to time,
vpon all that repent;

But cheeflie was thy mercie shew'd
when Christ was hither sent

24 To suffer death, to win vs life:
thereby he enter might

The glorie of thy Maiestie,
aboue the angels bright.

25 This time was cald the time of grace,
and was appointed, when

The fulnesse of the time was come,
which was vnseene to men.

26 And.

Sorrowfull Soule.

- 26 And yet before, this time to him
was seene by Deitie,
Wherby, ô Lord, all things thou doost
in order with mercie.
- 27 This time of heauenlie grace we trust
shall still continue heare,
To those in time that serueth thee
with penance, loue and feare.
- 28 The stone of Sion pleased well
thy seruants for thy truth,
And they vpon the ground thereof
shall pitie haue and ruth.
- 29 Apostles thine thy seruants were,
the stones good Christians bee;
And thou the sure foundation
of this faire worke to see.
- 30 Not vpon man, nor angels bright
did they this building laie;
But vpon thee the corner stone,
of all their worke the staie.
- 31 And as the heathen, Lord, shall feare
and tremble at thy name;
So Sion shall thy faithfull Church,
giue glorie to the same.
- 32 Bicause thou, Lord, hast Sion built,
thou wilt be seene therein,
In glorie and great maiestie,
with mercie for our sin.
- 33 Wherefore, most louing father decree,
regard our humble sute,

d. 2.

And

Vers. 14.

Quoniam
placuerunt
seruis tuis
lapides e-
ius, & ter-
ra eius mi-
serebuntur.

Vers. 15.

Et time-
bunt gen-
tes nomen
tuum do-
mine, &
omnes re-
ges terre
gloriam tu-
am.

Vers. 16.

Quia edi-
ficauit do-
minus Sion,
& videbi-
tur in glo-

Seven Sobs of a

- ria sua.*
 Verf. 17. *Respexit in orationem humilium, & non spreuit precem eorum.*
 34 And not despise the plaints we make,
 nor doo our finnes impute.
 As thou beheldst the sacrifice
 that Abel gaue to thee,
 And as the praier Iudith made;
 so cast thine eie on mee.
 35 With those same eies vouchsafe to
 vpon vs, when we praie, (looke
 Verf. 18. *Scribatur hac in generatione altera, & populus qui creabitur laudabit dominum.*
 36 Whereby the fame of mercie thine
 may written befor aie
 37 For those that after vs shall come,
 by faith that borne shall be,
 To render thanks, due laud, and praise
 vnto thy Maieftie.
 38 This mercie sure annexed is
 to nature thine diuine;
 When all was lost through deadlie sin,
 yet didst thou make vs thine.
 Verf. 19. *Quia prospexit de excelso sancto suo dominus de caelo in terram aspexit.*
 39 Thou Lord aloft, from heauenlie throne,
 didst view all things alowe;
 And wouldst vouchsafe vpon the earth
 thy gracious eyne to throwe;
 40 To see and heare the plaints we make,
 that fettered be in thrall,
 And sentst thy deere beloued sonne
 from sinne to loose vs all:
 41 And he thereby put downe the diuel,
 of death that victor was,
 And death in vict'rie was consum'd,
 this hath he brought to pas.

Sorrowfull Soule.

41 For why his sting of deadlie sinne,
thou Lord hast pluckt away,
To make vs thinke of goodnesse thine
wherein reioise we may:

42 And that in Sion we may shew
the glorie of thy name,
And likewise in Ierusalem
with praise to doo the same:

43 That is, when we together meete
in faith, with one accord,
As well the kings, as subiects poore,
to serue and praise the Lord.

44 Thou art, ô Lord, in substance one,
and yet in persons three;
To whom all powers in heauen & earth,
obeisance giue to thee.

45 Thou sendest downe thy dewes of grace
vpon vs for to light,
That we therewith good works may shew
to eu'rie bodie sight.

46 I answer may, by no meanes else,
good works be wrought by me,
But by the vertue and the grace,
that dooth proceed from thee.

47 Thorough thy might thy laws we kepe
not of our selues we knowe,
But by the measure of thy grace,
thou didst on vs bestowe.

48 And yet ô Lord, I faine would know
how short my daies shall be;

d.3.

*ut solueret
filios inter-
reptorum.*

*Verf. 21.
Ut annun-
cient in Si-
on nomen
domini, &
laudem eius
in Ierusa-
lem.*

*Verf. 22.
Quum col-
ligentur po-
puli simul,
& reges, ut
seruiant deo.*

*Verf. 23.
Respondet
in via vir-
tutis sue.*

*Paucitate
dierum me-
orum nun-
cia mihi.*

And

Seuen Sobs of a

And eke how long mine enimies
shall triumph ouer me :

49 Which is, thy Church desires to know
how long she shall abide,
Beset with cruell enimies
about on euerie side.

50 To whom thou hast an answer made,
by Christ thy blessed sonne,
That still thy power with hir shall bee,
vntill the world be donne.

51 And we hir children thee desire,
to bring vs to the end
Of this short time, that we with thee
may to the heauens ascend.

52 And til that time, good Lord vouchsafe
thou wilt continue still
Thy grace and fauour towards vs,
according to thy will :

Verf. 24.
Nereuocet
me in di-
midio die-
rum meo-
rum.

53 *And not to leaue me anie time
in middle of my daies ;*

But by thine aid bring all my time
to end, vnto thy praise :

54 That after these my temporall daies,
I may behold and see

In gene-
rationem
& genera-
tionem
anni tui.

*Thine everlasting daies and yeeves,
which cannot numbred bee,*

55 For all times heere doo swiftlie passe,
as time that is vnshure ;

But yet time of Eternitie
for euer shall endure.

Sorrowfull Soule.

56 For why, ô Lord, Eternitie
is verie substance thine;
Which substance who so seekes to know,
no reason can define.

The third part.

Without beginning, Lord, thou wast,
and yet beginning gaue
To heauen and earth, and all therein,
which that creation haue. (power

2 Thy hands them wrought, which is thy
thy word them made also,
And at the last, They perish shall,
and motion theirs forgo.

3 Their substance stil they all shal kepe,
yet all shall changed bee;
For heuen and earth shall new be made,
of glorie great to thee.

4 Likewise the bodies of all men
shall perish with the rest,
And in another sort shall rise,
to thee as seemeth best.

5 But thou, Lord, trulie shalt endure
in thy high glorie great,
In maiestie omnipotent,
sitting on mercie seat;

6 When all shall wax and weare awaie,
as garments sold to see,
And as a vesture new put on,
we all shall changed bee.

Verse. 25.

*In initio tu
domine ter-
ram fundâ-
sti, & ope-
ra manuum
tuarum sunt
cæli.*

Verse. 26.

*Ipsi peri-
bunt.*

*Tu autem
permanes.*

*Et omnes
sicut vesti-
mentum ve-
terassent:
& sicut o-*

Seuen Sobs of a

perforium 7 *As garments to the bodie are*
mutabis to couer them withall;
eos. & mu- So be the bodies of the soule,
tabuntur. their vesture and their pall:

Vers. 27. 8 *But thou art euen the selfe same one,*
Tu autem which euer doost abide,
idem ipse That is to saie, omnipotent,
es. and so is none beside.

Et anni
tui non
defici-
ent.

9 Inuisible thou art likewise,
 immortal eke withall;
And as thy yeeres shall neuer faile,
 so euer bide they shall:

10 So shall the soules of thine elect
 immortalie remaine,
 In ioye and great felicitie,
 not knowing anie paine.

11 The soules of those that wicked are
 immortal be also,
 But they contrarie shall endure
 continuall paine and wo.

Vers. 28. 12 *And Lord, The sonnes of seruants thine*
Filij seruo- together they shall dwell:

rum tuoru Likewise their seed shall in thy sight
habita- still prosper and doo well,

tunt: &
semen eo-
rum in se-
culum di-
rigetur.

13 Thy seruants, Lord, the prophets were
 Apostles thine also,
 From whom by faith we haue receiu'd,
 as we beleeeue and know.

14 And now vouchsafe, most mightie
 to send vs of thy grace; (God,
 That

Sorrowfull Soule.

That in this life our faith by works
 may shine in euerie place:
 15 That they to all may signifie
 how we thy seruants bee,
 And that both soule and bodie may
 remaine and rest with thee.

De profundis. Psal. 130.

God thou art the guide
 of those that blinded bee,
 And vnto **r**: that are opprest
 a succour sweet we see.

Sing this to
 the tune of
 the 34. Psalm.

- 2 A comfort to the weake,
 an ease to those in paine,
 A life vnto the dead in graue,
 that sleeping yet remaine.
- 3 O Lord this makes me bold,
 though wicked I be found,
 And ouerwhelmed deepe in sinne,
 and therein being dround,
- 4 To call and crie to thee,
 from depth of miserie,
 Where none but thou can raise me vp,
 and safe deliuer me.
- 5 I can but mourne and weepe,
 fetch sighs, lament and crie;
 As dooth the woman great with child,
 whose hower draweth nie:
- 6 She no time can take rest,
 till she deliuered bee;

D. 7.

Non.

Nor I, till that my conscience feele
to be forgien of thee.

7 It is not distance long,
that keepes my praier backe;
Thou, Lord, doost heare before we call,
and giuest what we lacke.

8 Ionas was in the sea,
and in the fish three daies,
And from the deepe he cald on thee,
and streight thou didst him raise.

Verse. 1.

De profundis clamatus ad te domine.

9 Out from the deepe likewise,
of sinne and wickednesse,
To thee I call; Lord heare my voice,
and free me from distresse.

Verse. 2.

Domine exaudi vocem meam. Fiant aures tue intendentes ad vocem deprecationis meae.

10 And let thine eares, sweet Lord,
to heare attentive bee;
The voice and praier of my plaint,
that now I make to thee.

11 And since that Christ, thy sonne,
hath suffered for vs all,
From endlesse death, to which by sinne
we bounden were and thrall;

12 Let not my sinnes then, Lord,
to me be stop or staie,
Whereby my plaint should not be heard,
nor voice when I shall praie:

13 But rather wipe awaie
my sinnes for euermore,
The burden of the which I feele
too greuous be and sore.

14 If

Sorrowfull Soule.

- 14 If thou, Lord, be extreame,
to marke what finnes be donne,
Alas, no flesh shall saved bee,
that is vnder the sonne.
- 15 O Lord, if that the iust
shall no time able bee,
To enter into iudgement thine,
to plead his case with thee;
- 16 What shall become of me,
that dailie doo offend,
And of my sinne and wickednesse,
(alas) doo knowe none end?
- 17 Most vile and wretched man,
and caitife wo forlorne,
What shall I doo? but flec to thee
with hart beerent and torne.
- 18 For mercie is with thee,
increasing more and more,
Wherwith thou didst vouchsafe to come
mankind for to restore.
- 19 Wherein was satisfied
thy iustice, and also
Thy mercie found that which it sought;
as we by grace doo knowe.
- 20 How feruent was this loue,
to which thou didst vs bind?
- First by the lawe of nature writ
in euerie hart or mind,
- 21 And then by lawe, which was
in Tables written deepe,

Verse. 3.

*Si iniquitates obser-
uaueris do-
mine, domi-
ne quis sus-
tinebit?*

Verse. 4.

*Quia apud
te propitia-
tio est.*

Verse. 5.

*Et propter
legem tuam
sustinuit te
domine.*

That

Seuen Sobs of a

That euerie one accordinglie,
the same should hold and keepe;

22 Which was, that one of vs
should with the other beare,
And thereby to fulfill thy will,
with pitie, loue, and feare.

23 I knowing this, am glad,
contented eke withall,
For to remit such iniuries,
as vnto me may fall.

24 For why, good Lord, I know
thou doost forgiue to mee,
Much more offenses euerie daie
committed vnto thee.

25 And when it shall thee please,
to scourge me for my sin;
I gladlie shall the same receiue,
knowing what I haue bin:

26 And that thy chastisement
proceeds of verie loue;
Which all shall turne to me such welth,
as no man can remoue:

27 Hoping, after this life,
my soule shall then obtaine,
Which hope abides still in thy word,
an euerlasting gaine.

28 Such hope my soule hath had,
by grace thou gau'st to me,
And by the same I firmelie trust
my soule shall saued be.

Sustinit

anima

mea in

verba e-

ius.

Verse. 6.

Sperauit

anima

mea in do-

mina.

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29 The

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Sorrowfull Soule.

29 The husbandman, through hope,
his ground dooth plough, and sow;
The same in hope dooth reape & thresh,
that gaine thereby might grow:

30 Euen so will I abide
in hope of glorie thine,
Not onelic in my youth, ô Lord,
or anie pointed time:

31 But still from morning watch,
vntill the night of death,
Which is, from youth, vnto mine age,
when life shall passe with breath.

32 Who so shall cast awaie
this hope, ere death proceed,
Shall loose the time he watcht before,
and want thy helpe at need.

33 This hope in promise thine,
my soule hath safelie laid
Within the bosome of hir breast,
for euer to be staid.

34 And verie meet it is,
that Israëll also,
Which is all faithfull Christians,
this hope should feele and knowe.

35 For blessed is the man,
that in the Lord dooth trust,
And who in man affiance puts,
he surelie is accurst.

36 For mercie is with God,
and grace abundant store,

*A custodia
matutina
vsq; ad no-
ctem.*

*Verse. 7.
Speret Is-
raël in do-
mino.*

*Quia apud
dominū mi-
sericordia,
& copiosa
apud eum.*

With.

redemptio.
verse. 8.

Et ipse re-
demit Is-
raël ex
omnibus
iniquita-
tibus eius.
Sing this to
the tune of
the Creed
Quicumq;
vult.

Seuen Sobs of a
With which Israël is redeem'd
from sinne for euermore: Amen.

Domine exaudi. Psal. 143.

The first part.



Lord, long time I wandred haue,
and gone from thee astraic,
And lost the portion y me gau'st,
in wastfull sinners waie:

2 With grace thou didst replenish me,
therewith to follow thee;

But lust and liking of the flesh
hath driuen the same from mee,

3 So that vnworthie farre I am,
for to be cald thy sonne;

My wickednesse so foule appeeres,
and faults that I haue donne:

4 Yet with the wastfull child, o Lord,
I doo my selfe accuse;

And am with shame surpriz'd & caught:
I did my selfe abuse;

5 Wherefore Lord, ponder my desire,
and heare me when I praie,

And for thy truth and righteousness
attend to that I saie.

6 Thou hast with gifts indued me,
of bodie and of mind,

And I the same abused haue,
and shew'd my selfe vnkind.

verse. 1.

Domine
exaudi o-
rationem
meā, auri-
bus percip:
obsecratio-
nem me-
am, & in
veritate
tua exau-
di me.

7 Thy

7 Thy

wi

Thy me

to

8 Enter

For in t

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9 We a

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And fo

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10 Wh

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When

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11 But

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And ha

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12 An

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Where

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13 He

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Or as

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14 No

Sorrowfull Soule.

- 7 Thy iustice still dooth threaten me
with euerlasting paine,
Thy mercie yet dooth promise me,
to be restord againe.
- 8 Enter not into iudgement then,
with me, I humble praie:
For in thy sight no man is iust,
as of himselfe to saie.
- 9 We all by sinne our selues haue made,
more lothsome than the swine,
And fowler to be looked on,
were not for mercie thine;
- 10 Which shall vs make like to the wooll
in colour faire and white,
When all our sinnes thou shalt forget,
and cleane put from thy sight.
- 11 But yet the diuell, mine enimie
my soule pursueth still,
And hath brought lowe my life in earth,
a seruant to his will;
- 12 And with his net me compast round,
where vaine delights doo dwell,
Where lust vncleane and wickednesse
to bide dooth me compell.
- 13 He hath me set in darknesse such,
as men that no life haue,
Or as those people being dead,
or couered in the graue.
- 14 Now, Lord, My spirit so vexed is,
my hart is greeu'd also,

Verse.2.

Et non in-
tres in iu-
diciū cum
seruo tuo:
quia non
iustificabi-
tur in con-
spectu tuo
omnis vi-
uens.

Verse.3.

Quia perse-
cutus est in-
imicus ani-
mā meam
humiliatū
in terra vi-
tam meam:
collocauit
me in ob-
scuris, sicut
mortuos se-
culi.

Verse.4.

Et anxia-
tus est super

My

Seuen Sobs of a

me spiritus meus in me, turbatione est cor meum. My conscience likewise witnesse beares of anguish mine and wo.

15 My wildome, Lord, confused is by reason of my sin,

Repentance great my hart dooth rent, to thinke what I haue bin.

Verse. 5. 16 I call to mind the daies of old,

Memor sum dierum antiquorum, meditatus sum in omnibus operibus tuis in factis manuum tuarum meditabor. and works that thou hast wrought,

The maruellous deeds thy hands haue done, I muse on in my thought.

17 As in the time of Moses lawe, where mercie was not showne, And he that did the same transgresse,

in factis manuum tuarum meditabor. by death was ouerthrowne:

18 Yet in this hard and seuerer time, thy mercie foorth was sent,

By prophets thine, with promise made, to all that did repent.

19 If thou in time of crueltie couldst then such mercie shewe,

Much more, O Lord, in time of grace on me thy mercie throwe.

Verse. 6. 20 I haue spred foorth my hands to thee,

Expandi manus meas ad te, anima mea sicut terra sine aqua. my soule for helpe doth crie,

As from the earth, that moisture wants, where water none dooth lie:

21 That is, my life I changed haue, from vaine delights that bee,

And haue my soule spred foorth at large, that thou hir filth mightst see.

22 For

Sorrowfull Soule.

- 22 For as the earth that moisture wants,
must barren be by kind;
So if my soule be void of grace,
no good is there to find:
23 But yet through moisture of that grace
from thee that dooth proceed,
Vouchsafe I may thy mercie haue,
and that, ô Lord, with speed.
24 Heare me, ô Lord, and that right soone,
for why my spirit is weake,
And feeble made; much like a man
that wanteth power to speake.
25 The feare is such that I possesse,
I readie am to fall,
The strength wherewith my bodie liues
is gone awaie withall.
26 This feare of endlesse punishment,
which I deserued haue,
Had well nie brought me in despaire,
or I possesse the graue.

The second part.

- G**ood Lord turne not thy face awaie,
least I be like to those
That doo descend into the pit,
where nought but horror growes.
2 Thou wilt not, Lord, the death of him
that hath offended thee;
But rather that he should returne,
and saued so to bee.

Verse. 7.
Velociter
exaudi me
domine, de-
fecit spi-
ritus meus.

Non auer-
tas faciem
tuam a me,
ne similis e-
ro descen-
dentibus
in lacum.

3 Thou

Seuen Sobs of a

- 3 Thou art the true and onelie God,
the Sauour of mankind;
Without thee there is nothing else
that we shall mercie find.
- 4 Then turne to me thy countenance,
of amiable grace,
And let thy mercie shadow me,
while life I haue and space:
- 5 And lay not to my charge, good Lord,
the finnes that I haue donne;
But them forget, and me forgiue,
for Christes sake thy sonne.

Verse. 8.

*Auditam
fac mihi
manē mi-
sericordi-
am tuam,
quia in te
speravi.*

- 6 And cause thy mercie to be heard,
of me before the prime;
For I in thee haue put my trust,
alone from time to time.
- 7 Most blessed Lord, grant that I may
thy mercie sweet obtaine,
And that right soone thou me release
from my deserued paine.
- 8 With great repentance doo I call,
my hope assureth mee,
Thou wilt forgiue me all my finnes,
bicause I trust in thee.
- 9 I knowe that thou art nigh to all
that call vpon thy name,
And wilt direct their steps aright,
that craue of thee the same.

*Notā fac
mihi viam
in qua am-*

- 10 Wherefore, good Lord, shew me the waie
I ought for to walke in,

For

Sorrowfull Soule.

For I my soule haue lifted vp
to thee with all my sin.

11 Lord, manie times indeed thou hast
directed me the waie,

And I haue purpos'd in my selfe
no more to go astraie:

12 Yea, when I haue repentant bin,
and vowed in my hart

Thy lawe for to obserue and keepe,
and neuer to depart;

13 The diuell my deadlie enimie
contriu'd the matter so,

But his deceit, ere I was ware,
gaue me the ouerthrow:

14 And, Lord, without assistance thine,
he vanquish will ere long,

All the kingdomes vpon the earth,
he is become so strong.

15 Deliuer me from all my foes;
for vnto thee I flie,

And giue me strength, my God, to doo
thy will effectually.

16 For of my selfe no power I haue
to doo the good I should,

Nor for to wish or thinke the good
that verie faine I would.

17 Thy mercie onelie, Lord, it is
by which I must preuaile;

For man without thy helpe and aid,
of purpose needs must faile.

18 Thou

*bulem; quia
ad te leuasti
animam
meam.*

Verse. 9.

*Eripe me de
inimicis me-
is, domine
ad te confu-
gi.*

Verse. 10.

*Docce me fa-
cere volun-
tatem tu-
am, quia de-
us meus es
tu.*

18 Thou hast with reason and with will
indued me, I knowe;

But will (of force) without thy grace
must reason ouerthrowe.

*Spiritus
bonus de-
ducet me
in terram
restitutionis.*

19 Wherefore, Lord, let thy holie spirit
conduct me in the waie,

Vnto the land of righteousness,
I thee beseech and praie:

20 Where thine elect and chosen sort
thy brightnesse shall behold,
With such heauenlie felicitie
as cannot here be told;

21 Not that I haue deserued, Lord,
for to possesse the same;
But for thine endlesse mercies sake,
and for thy holie name.

*Verf. 11.
Propter
nomen tu-
um nomi-
ne.*

22 Thou wilt not Lord, the death of him
that dailie dooth offend:
But that he rather doo conuert,
and so his life amend:

23 This is thy will, this is thy mind,
though I a sinner bee;
If by repentance I doo turne,
then wilt thou turne to me:

24 And then shall I receiued be,
and be reuiued againe;

*Vniuersabis
me in e-
quitate
tua.*

And through thy equitie be freed
of euerlasting paine.

25 For whereas I by sinne am dead
spirituallie to saie,

Sorrowfull Soule.

I shall bethinke me of the same,
and for thy mercie praie.

26 My bodie now by nature weake,
shall then in strength arise,
And shall in glorie shine more bright,
than dooth the sunne in skies.

27 Where now, the same, ô Lord, is giuen
to lust and lewd delight,
Shall then arise all spirituall,
and yeeld to reasons might.

28 No grosenesse then, but that it may
pearse through the thickest stone;
And as for things corruptible,
it shall haue mind of none.

29 Immortall it shall euer be,
impassible withall,
Betweene the bodie and the soule
shall then no strife befall.

30 Thus, Lord, Thou shalt bring forth my
from troubles all that bee,
And shalt mine enimies destroye,
through mercie shewd to mee.

31 Thou shalt them utterlie confound,
that doo my soule molest;

For I by grace thy seruant am,
and in thy mercie rest.

32 Good Christ, which gau'st thy life for
and suffredst on the tree:

Preserue my bodie and my soule,
and mercie haue on mee, Amen.

FINIS.

*Es dices de
tribulatio-
ne animans
meam.*

Verf. 12.

*Et in mise-
ricordia tua
disperdes i-
nimos me-
os.*

*Et perdes
omnes qui
tribulant
animam me-
am, quon-
iam ego ser-
uus tuus
sum.*

(Soule

(me



A Handfull of
Honifuckles:

Gathered by *William*
Hunnis, one of the Gentle-
men of hir Highnesse
Chapell, and Mai-
ster to the Children of
the same.



Prepard with faith, confirmd with hope,
and furnished with loue,
Approch and praie; so thou beelow
shalt please the Lord aboue.

Newlie printed by
Henrie Denham.

1583.

Prou. 15, verse: 29.

*The Lord is absent verie far,
from such as be uniuert;*



*But hee doth heare the righteous praye,
[Because in him they trust.]*

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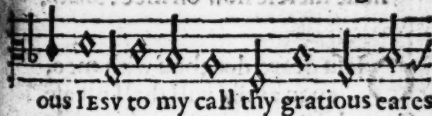
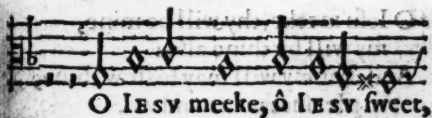
incl

I know,
thou
kfu, thy
that

now?

**Certaine short and pithy
Praiſers vnto Ieſu Chriſt
our Sauour.**

*The day ſhall come (ſaith Chriſt)
and that ſhall manie ſee;
Who calles vpon my name,
ſhall ſurelie ſaued bee.*



I know, good IESV, ere I ſpeake,
thou know'ſt what I would haue:
Ieſu, thy grace I know it is,
that bids me mercie craue.

E.i.

O

A handfull

O Iesu deare, whose pretious bloud,
was shed on crosse of tree,
Sweet Iesu, for thy passion sake,
haue mercie now on mee: *Amen.*

O Iesu sweet, grant that thy grace
alwaies so worke in mee,
I may desire the thing to doo,
most pleasing vnto thee.

O Iesu meeke, thy will be mine,
my will be thine also:
And that my will may follow thine,
in pleasure paine and wo.

O Iesu, what is good for mee,
is ay best knowne to thee:
Therefore according to thy will,
haue mercie now on mee: *Amen.*

O Iesu deare, doo thou with mee,
euen as thy will shall please,
Sweet Iesu, put me where thou wilt
to suffer paine or ease.

Iesu behold, I am but thine,
where I be good or ill:

Yet by thy grace I readie am,
thy pleasure to fulfill.

Iesu, I am thy workmanship,
most blessed maist thou bee:

Sweet

3
of Honisuckles.

Sweet Iesu, for thy mercie sake,
haue mercie now on mee: *Amen.*

O Iesu meeke, grant that I may
repose my trust in thee:
For thou, sweet Iesu, art the peace,
and true tranquillitie.

Thou Iesu, art the verie peace,
and quietnesse of mind;
The onelie rest vnto the soule,
that shall thy fauour find.

Wherefore sweet Iesu doo vouchsafe,
my soule this peace may see:
And for thy painefull passion sake,
haue mercie now on mee: *Amen.*

O Iesu, if thou doo withdrawe
thy comfort for a time,
Let not despaire take hold on mee,
for anie sinfull crime;

But giue me patience to abide
thy pleasure and thy will:
For sure thy iudgements all are right,
though I be wicked still.

But yet a promise hast thou made,
to all that trust in thee:
According to which promise Lord,
haue mercie now on me: *Amen.*

A handfull

O Iesu deare, giue me that grace,
I gladlie suffer may,
What euer so thy pleasure be
vpon me for to lay.

O Iesu meeke, what thanks ought I
to giue vnto thy name,
Which for my sinnes to set me free,
hast suffered death and shame?

O Iesu sweet, my wickednesse
I doo confesse to thee;
Wherefore, as thou hast promised,
haue mercie now on me: *Amen.*

O Iesu sweet, a little thing
sometime doeth vex me sore,
And makes me slowe to giue thee thanks
ah! wo is me therefore.

Iesu, againe sometime I thinke,
still stronglie for to stand:
But when a little trouble coms,
I streight fall vnder hand.

Thus I see, a small thing makes
temptation great to be:
My weakenesse Iesu doo behold,
and mercie haue on me: *Amen.*

O Iesu Christ, in all things now
assist me with thy grace:
And make me strong wth heuenly strength
while life I haue and space.

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5
of Honisuckles.

Iesu let not mine enimie
the feend, ne yet the flesh
Preuaile, though still they me assaile
from daie to daie afresh.

But Iesu, strengthen thou my spirit,
it may the victor be,
And for thy tender mercie sake,
haue mercie now on me: *Amen.*

O Iesu, who shall giue me wings
of perfect peace and loue,
That I therewith from hence may flee,
and rest with thee aboue?

O Iesu, when shall I ascend,
and feele how sweet thou art,
And leaue the earth, and loue thee best,
with all my soule and hart?

Sweet Iesu, when thy pleasure is,
the time is knowne to thee:
Both now and then ô Iesu deare,
haue mercie Lord on mee: *Amen.*

O Iesu, king of glorie great,
the comfort of vs all;
Wee wander heere in wildernesse,
and euerie day doo fall.

Sweet Iesu, come and visit mee,
my heauie soule make glad,
Which now through sinne in prison lies,
all heauie, sicke, and sad.

E. 3.

Good

A Handfull

Good Iesu, with thy presence set
 my soule at libertie,
 And for thy bitter passion sake,
 haue mercie now on mee: *Amen.*

O Iesu, oft it greeueth mee,
 and troubleth sore my mind,
 That I so weake and fraile am found,
 to wander with the blind.

O Iesu deare, thou lasting light,
 whose brightnesse doth excell,
 The clearnes of thy beams send downe,
 within my heart to dwell.

O Iesu, quicken thou my soule,
 that it may cleaue to thee,
 And for thy painefull passion sake,
 haue mercie now on mee: *Amen.*

O Iesu, grant I may resigne
 my selfe vnto thy will,
 And that I may my selfe forsake,
 and cleaue vnto thee still.

O Iesu, grant that I may haue
 of ioie and inward peace,
 And of the paines I haue deseru'd,
 Good Iesu me release.

Sweet Iesu, giue me inward ioie,
 my soule to feed on thee,

And

7
of Honisackles.

And for thy tender mercies sake,
haue mercie Lord on mee: *Amen.*

O Iesu sweet, I knowe I am,
but vanitie and sin,
Vnconstant as the wind that blowes,
and euer so haue bin.

Whereof then Iesu may I brag?
or what haue I to say?
Shall I of men seeke to bee prais'd?
or yet extold for ay?

No Iesu sweet, the true praise is,
for to be prais'd of thee;
Wherefore, good Iesu, weigh my case,
and mercie haue on mee: *Amen.*

O Iesu, thou my glorie art,
in thee will I reioice,
And not, good Iesu, in my selfe,
nor yet in that mans voice,
That worldlie honour may mee giue,
to set mee vp on hie:
To rule among the sonnes of men,
and sit in dignitie.

These are but shadowes to compare,
to glorie that's with thee;
Sweet Iesu, for thy glorie sake,
haue mercie now on mee: *Amen.*

A Handfull

O Iesu, heere in earth we liue,
and soone deceiued are
With vaine delights y world doth yeeld;
wherein we runne too farre.

But yet, sweet Iesu, if I could
behold my selfe right well,
I should, good Iesu, plainelie see,
and thereby trulie tell,

The troubles that are falne on mee,
were for offending thee;
For which offense I pardon craue,
haue mercie Lord on mee: *Amen.*

O Iesu Christ, vnder whose power,
is both the sea and land:
Arise and helpe, me to defend,
by power of thy strong hand,
From such as lurke and lie in wait,
and seeke to doo me wrong:
Sweet Iesu, see how weake I am,
and how that they be strong.

Iesu, make hast and come with speed,
my trust is all in thee,
And therefore Iesu, helpe me now,
and mercie haue on mee: *Amen.*

O Iesu, comfort mine exile,
allwage my dole and greefe,
With

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With thee to bee is my desire,
mine onelie cheefe releefe.

Iesu, the pleasures of this world,
they may not long indure;
And he that puts his trust therein,
shall find them all vnſure.

Sweet Iesu, grant that I may haue
mine onelie ioie in thee;
And for thy bloudie paſſion ſake,
haue mercie now on mee: *Amen.*

O Ieſu Chriſt, that haſt mee made,
and with thy bloud mee bought:
Suffer mee not to be condemn'd,
whom thou haſt made of nought.

O Ieſu mild, in time of need
thy mercie doo beſtowe,
And in thy iuſtice iudge mee not,
nor doo thy rigor ſhowe.

O Ieſu, in extremitie,
I doo appeale to thee;
Wherefore ſith that I truſt in thee,
haue mercie now on mee: *Amen.*

O Ieſu ſweet, for heauenlie things
I often ſeek to find,
But then affections of the world
doo backward plucke my mind.

A Handfull

Againe, I seeke for to subdue
th'affections that doo rise,
But to my spirit they will not be
subiect in anie wise.

Thus Iesu meeke, thou see'st I strue,
and all to bee with thee,
Wherefore good Iesu make mee strong,
and mercie haue on mee: *Amen.*

O Iesu, many times I praie,
and call vpon thy name;
When that my heart is farre away,
alas I more to blame.

And that good Iesu coms to mind,
that custome often brought,
Whereby the praiers that I make,
be vaine and turne to nought.

Sweet Iesu, pardon and forgiue,
when I so praie to thee,
And for thy endlesse mercie sake,
haue mercie Lord on mee: *Amen.*

O Iesu, be not long away,
nor in thy wrath depart,
But mortifie that flesh desires,
and lighten thou my hart:

Send forth the burning flames of loue,
cleane to consume for ay;

The

—of Hornsuckles.

The cloudie fantasies of my mind,
which trouble me alway.

Good Iesu, gather all the powers
of my poore soule to thee;
And make me to refuse the world,
and mercie haue on me: *Amen.*

O Iesu mild, thine eare bow downe,
and ponder my desire;
Deale not with me as I deserue,
to punish in thine ire:

But me defend, ô Iesu meeke,
through mercie great of thine,
From dangers such as may befall
this sinfull soule of mine.

O Iesu, hide not now thy face,
from him that calles on thee;
But Iesu, for thy bitter death,
haue mercie now on mee: *Amen.*

O Iesu sweet, with mercie now
reforme that is amisse,
And with the strength of thy great grace,
send light where darknesse is.

Good Iesu, from my secret faults,
doo make me cleane and bright,
And from presumptuous sins, ô Lord,
defend me through thy might.

Good

A Handfull

Good Iesu, cast my youthfull sinnes
 behind thy backe to bee;
 And for thy tender mercie sake,
 haue mercie now on mee: *Amen.*

O Iesu, shut not vp my soule
 with those that run astraie,
 But let the shadow of thy wings,
 my soule protect alwaie.

Good Iesu, turne thee vnto me,
 and cleanse me from my sin,
 Sweet Iesu Christ, doo not behold,
 how wicked I haue bin:

But thinke vpon thy mercies great,
 though I vnworthie bee;
 And for thy painefull passion sake,
 haue mercie now on mee: *Amen.*

O Iesu sweet, giue me an hart,
 that is contrite and pure,
 A bodie chaste, that humble is,
 and constant to endure.

A mind that is with heauenlie ioies
 replete through thy great grace,
 A soule likewise to magnifie
 thy praise in eu'rie place.

O Iesu, for thy mercie sake,
 let these proceed from thee;
 And then no doubt I shall be sure,
 thou mercie hast on mee: *Amen.*

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Certaine blessings promised by God vnto all those
that doo loue and feare
him. Deut 28.

WHo hearkens to the voice of God,
and dooth his law fulfill,
Shall blessed be in towne and field,
with mercie and good will.

His fruit likewise shall blessed be,
that from his loines shall spring,
His corne and cattell shall increate,
with plentie of all thing.

His oxen and his flocks of sheepe,
shall blessed be with store,
His going out, and comming in,
shall blest be euermore.

His enimies that shall arise,
shall fall before his face,
And flee for feare, as dooth the beast
the hunter hath in chace.

His houses that be made for store,
with great increase shall grow:
And euerie thing he takes in hand,
shall blessed be also.

You chafe, good God, to giue me grace,
so to direct my mind,

As

As by the same in time of need,
I may thy blessing find: *Amen.*

*A meditation when ye
go to bed.*

O Lord my God, I wandred haue,
as one that runnes astray,
And haue in thought, in word, in deed,
in idlenesse and play,

Offended sore thy Maiestie,
in heaping sin to sin,
And yet thy mercie hath me sparde,
so gracious hast thou bin.

O Lord, my faults I know confesse,
and sorie am therefore,
But not so much as faine I would,
ô Lord, what wilt thou more?

It is thy grace must bring that spirit,
for which I humblie pray,
And that this night thou me defend,
as thou hast done this day:

And grant when these mine eies & tong
shall faile through natures might,
That then the powers of my poore soule,
may praise thee day and night: *Amen.*

*A meditation at your
vprising.*

O Lord, this night who hast me kept
from dangers all that bee,
And hast me giuen of rest and sleepe,
so much as pleaseth thee:

Where other of my brethren poore,
of better life than I,
Doo wander vp and downe the streets,
and harbourlesse doo lie.

And some with sicknesse are opprest,
some impotent and lame:
Thus doost thou deale wth creatures thine
to glorie of thy name.

O Lord, in sort as I deserue,
thou hast not dealt with mee;
But hast me giuen wherewith to liue,
in better case to bee.

Most mightie God, this day likewise
protect me from all blame,
And giue me grace, I thankfull be,
with praises for the same: Amen.



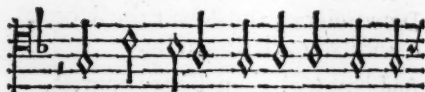
*Athanasius his Creed, com-
monlie called, Quicūq; vult.*

By faith we please the Lord,

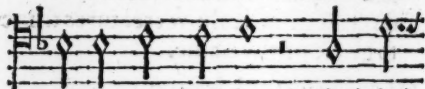
By faith we are set free,

By faith we worke the will of God,

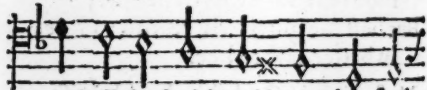
Faith will not idle bee.



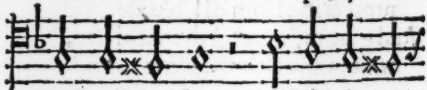
What man is he will saued be, must



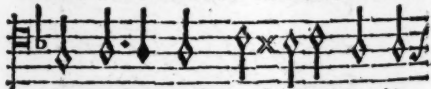
first the true faith haue: Which faith



vnlesse he hold and keepe, hys soule



God will not saue. And this is now

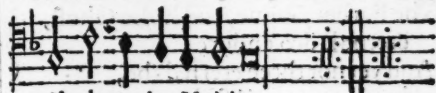


the perfect faith, to worship God in
three

17
of Honisuckles.



three: The Father, Son, & holie Ghost,



all three in Vnitie.

The persons neither to confound,
nor substance to diuide:
For he that so shall thinke of them,
from perfect faith is wide.

For of the Father, of the Sonne,
and of the holie Ghost,
Be persons three in seuerall,
and all in might be most.

The Father, Sonne, and holie Ghost,
in Godhead equall bee:
In glorie like, and so in might,
and so in Maiestie.

Such as the heauenlic Father is,
such is the Sonne also:
Such is likewise the holie Ghost,
all three one God, no mo.

The Father was vncreated,
so was the Sonne likewise:
The holie Ghost vncreated,
still one for to deuise.

The

A Handfull

The Father without number is,
none may him comprehend:
The Sonne likewise, and holie Ghost,
all three one without end.

The Father, Sonne, and holie Ghost,
eternall doo endure:
And yet not three eternals be,
but one eternall sure.

Not three, that number doo exceed,
nor three vnmade certaine:
But three in one, and one in three,
for euer doo remaine.

The Father, Sonne, and holie Ghost,
omnipotent be all:
And yet not three omnipotents,
but one beleeue we shall.

The Father God, the Sonne is God,
the holie Ghost also:
And yet three Gods we shall not say,
of Gods but one, no mo.

The Father Lord, the Sonne is Lord,
and holie Ghost is Lord:
Yet not three Lords, but one in three,
and three in one accord.

For like as we compelled be,
by Christian veritie,
Ech person of them to confesse,
both God and Lord to bee:

So

So are we by the same forbid,
 in anie wise to saie,
 Three Gods to be, or yet three Lords,
 but three in one alwaie.

The Father is not created,
 begot, nor made of none:
 The Sonne ne made nor created,
 begot of him alone.

The holie Ghost is from them both,
 ne made, create, nor got;
 But from the father and the sonne
 proceeding had, we wot.

So then there is of fathers one,
 not fathers three, we see:
 One sonne, not three: and so likewise,
 one holie Ghost to bee.

And in this holie Trinitie,
 is none more great than other:
 But that the whole three persons be
 coequall altogether.

So that in all, as foresaid is,
 the Vnitie in three,
 And Trinitie in Vnitie,
 ought worshipped to bee.

Yet furthermore, it needfull is
 vnto saluation,
 That we beleeeue of Iesus Christ
 the incarnation.

The

A Handfull

The right faith is, that we beleeue,
and with one mouth forth-shew,
That Iesus Christ the sonne of God,
is God and man also.

God of his Father substance is,
begot ere world was wrought,
And man, by flesh and bloud he tooke,
of hir who forth him brought.

Both perfect God, and perfect Man,
is he without diuiding:
And of a reasonable soule,
and humane flesh abiding.

Heto the Father equall is,
touching his Deitie:
But he is lesse than Father is,
by his humanitie.

Who though he be both God and man,
yet one is he, not twaine:
That is to saie, one Iesus Christ,
for euer to remaine.

One, not by turning Godhead his
into the flesh we see:
But taking manhood into God,
by power of Deitie.

One, yet not by confusion
of this his substance sure:
But by Vnitie of person,
which euer shall endure.

For

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of Honisuckles.

For as the reasonable soule
and flesh one man dooth make:
So God and man is but one Christ,
which suffered for our sake.

And then descended into hell,
the third day rose againe:
From death to life, thus hath he done,
mankind to rid from paine.

And after this ascended he
vnto the heauens on hie:
And on his Fathers right hand sits,
one God eternallie.

From thence he shall come down againe
a rightfull iudge to bee:
To iudge the liuing and the dead,
as he their woorks shall see.

At whose descending all shall rise,
in twinkling of an eie:
And with this flesh shall him behold,
in throne of Maiestie.

Then they that haue done righteouslye,
shall heauen haue for their hire:
And they that haue done wickedlye,
haue euerlasting fire.

This is the true and perfect faith,
all Christians ought to haue:
Which faith vnlesse we doe beleue,
our soules God will not saue.

Praise

A Handfull

Praise we these persons three in one,
 and likewise one in three:
 As from the first hath bin, now is,
 and euermore shall bee: *Amen.*

A meditation to be said of
women with child.

*In time of trouble call on me,
 and I will then deliuer thee.*

THe time drawes nie,
 of bitter painefull throwes,
 How long I shall
 the same endure, God knowes.
 O Lord my God,
 I humblie aske of thee,
 Make haste sweet Christ,
 and safe deliuer mee.
 Although by sinne
 deseru'd I haue right well,
 Such paine as this,
 yea more than toong can tell:
 Yet ah! my God,
 turne not awaie thy face,
 Nor me forsake,
 in this so sharpe a case.
 This wombe, and fruit
 that springeth in the same,
 Hast thou create,
 to glorie of thy name.

Opprest with paine,
 o Lord when I shall bee,
 Make lesse the same,
 so much as pleaseth thee.
 And grant good God,
 thy creature may proceed,
 Safelie on liue,
 with mercie at my need.
 In Christes name,
 I will my trauell show:
 Now holie Ghost,
 come comfort me in wo.
 Come father deare,
 and let thy power descend:
 O Iesu Christ,
 thy mercies great extend.
 Ah God! behold
 my dolour and my smart;
 Sweet holie Ghost,
 my comforter thou art:
 Take part with me,
 and heare my wofull crie:
Exaudi me,
miserere mei: Amen.



*A meditation to be deli-
uered from Sinne.*

O Lord my God,
 I humblic beseech thee,
 And Iesus Christ,
 thine equall in Deitie,
 with holie Ghost,
 of like power in maiestie,
 And three in one,
 and likewise one in three,
 Which is to saie,
 one blessed Trinitie:
 Grant that the power
 of thy Diuinitie,
 May in this life
 alwaies deliuer me,
 From fornication,
 and adulterie,
 From wicked sort
 of vncleane companie:
 From sudden death,
 and cursed blasphemie:
 From vaine glorie,
 and hypocrisie:
 From malice, hatred,
 and crueltie:
 From the detestable
 and great enormitie
 Of sedition and
 priue conspiracie:

From

From all false doctrine
 and heresie :
 From pride in hart
 . and vanitie :
 From pestilence, famine,
 and bloudthirstie :
 From iust desert
 of slander and infamie :
 From filthie sinne,
 and vile iniquitie.
 And when as I
 vpon thy name shall crie ;
 Heare my request,
 and grant me thy mercie : *Amen.*

A praier for the Queenes
 most excellent Maiestie.

O King of heauen, of earth, of sea,
 and all things else beside,
 Vnder whose power, and in whose hands
 the harts of Kings abide;
 Vouchsafe to guid our gracious Queene
 Elizabeth aright,
 That she in peace with helth may reigne
 and gouerne through thy might;
 And when thy godlie will shall be
 to end hir liuing daies;
 Hir soule may then with angels thine,
 sound forth thine endles praise: *Amen.*

*A thanksgiuing before
meate.*

FOR food such as we find,
 Let vs giue thanks therefore,
 And not forget the poore to feed,
 with some part of our store.
 Let all our talke be such,
 whereby no grudge may growe,
 Our selues well easd, & God best pleas'd,
 Christ grant it may be so.
 God long preserue in peace and helth,
 Our gracious Queene *Elizabeth*: Amen.

*A thanksgiuing after
meate.*

THOU God be praised for the food,
 we haue receiu'd from thee;
 And giue vs grace a life to lead,
 More thankfull for to bee:
 Lord long preserue in peace and helth,
 Our gracious Queene *Elizabeth*: Amen.

FINIS.

The poore Wi-
dowes Mite.

Gathered by *William*
Hunnis, one of the Gentle-
men of hir Highnesse
Chapell, and Mai-
ster to the Children of
the same.



*Who knocks with hope, and craues in faith,
shall haue their iust request;
By loue who seeks, the way shall find
to port of quiet rest.*

Newlie printed by
Henrie Denham.

1583.



To the *Queenes Maiesties*
Highnesse.

- E** Except your Highnes well allow
 this gift of humble mind,
L Lacke shall my hope the gladsome fruit,
 it sought thereby to find.
I If gift with giuers loiall hart
 your Maiestie will trie,
Z Zeale more than gift shall triumph then
 before your Princelie eie.
A A Persian prince, in gracious part,
 tooke water of the well,
B Bicause he sawe the giuers zeale,
 the giuers gift excell:
E Euen so my zeale, renowned Queene,
 equialent is with his,
Th. Though I offense commit, to giue
 so slender gift as this.
R Remembring yet your Princelie woont,
 of clemencie withall:
E Example such hath boldned me,
 vpon my kdee to fall.
G Great gifts of gold, and gems of price,
 poore *Hunnis* would present,
I If he them had: in stead whereof
 hee praies this may content.
N New yeere, and manie, God you send,
 in health with peace to raigne,
A And after when your spirit departs,
 with Christ it may remaine.

*Your Highnes loiall subject and
 humble obedient seruant.*

W. H.

F.3.

The

The Authour.

- W** **W** *Ho seekes with works alone to win
the life that shall remaine,*
I *Is farre decei'd: for ist be so,
then Christ hath di'de in vaine.*
LL *Let our good woorks our faith declare,
by faith we are made free,*
I *It coms from God, that goodnesse is,
no good at all in mee.*
A *As man himselfe unable is,
in thoughts to please the Lord,*
M *Much lesse to worke or doo the deed,
that might his health accord.*
H *Here I professe one God to serue,
from secret search of hart,*
V *Vnto his sacred word to cleaue,
and neuer to depart.*
N *No time my Prince nor Magistrate,
by will for to offend,*
N *Ne wish I worse vnto my fo,
than to my verie frend.*
I *In Christ by faith, by no meanes else,
my righteousnesse dooth floure:*
S *Such was his loue, such is my faith,
and euer shall be so.*

The

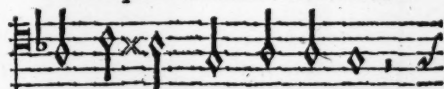
The Poore widowes

Mite.

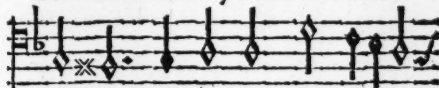
The first Meditation.



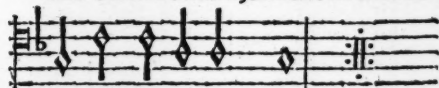
Ah helples wretch! what shall I



doo? or which way shall I runne?



The earth bewraies, & heauen records



the sins that I haue donne.

The gates of hell wide open stand,

for to receiue me in,

And fearefull seedes all readie be,

to torment me for sin.

Alas, where shall I succour find?

the earth dooth me denie,

And to the sacred heauens aboue,

I dare not lift mine eie.

If heauen and earth shall witnesse be,

against my soule for sin,

F.4.

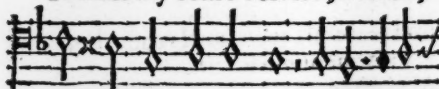
Va.

The Poore

Vntimelie birth (alas) for me
much better then had bin.
And now despaire approcheth fast,
with bloodie murdering knife,
And willet me to end my greefes,
by shortning of my life.
Shall I despaire? Thou God forbid,
for mercie more is thine,
Than if the sinnes of all the world
were linked now with mine.
Despise not then, most louing Lord,
the image of thy face, (bought
Which thou hast wrought and dearelie
with goodnesse of thy grace.
And since thy bloudie price is paid,
and bitter paines all past;
Receiue my plaints, accept my spirit,
and mercie grant at last:



So shall my soule reioice, reioice,



and still for mercie crie, *Peccavi*,



Pecca---ni, Misereere mei.

The

The.2.Meditation.

THou God that rulst & rainst in light
that flesh cannot attaine;
Thou God, that knowst the thoughts of
are altogether vaine; (men
Thou God, whom neither tooing of man
nor angell can expresse:
Thou God it is that I doo seeke,
thou pitie my distresse.
Thy seat, ô God, is cuerie-where,
thy power all powers extend,
Thy wisdom cannot measur'd be,
for that it hath no end.
Thou art the power and wisdom too,
and sole felicitie;
But I a lumpe of sinfull flesh,
nurse of iniquitie.
Thou art by nature mercifull,
and Mercie is thy name,
And I by nature miserable,
the thrall of sin and shame.
Then let thy nature, ô good God,
now worke his force in me,
And clense the nature of my sinne,
and heale my miserie.
One depth, good Lord, an other craues;
my depth of sinfull crime,
Requires thy depth of mercie great,
for sauing health in time.

The Poore

Sweet Christ grant y thy depth of grace,
 may swallowe vp my sin,
 That I thereby may whiter be,
 than euer snowe hath bin:

Sing these
 foure lines
 to euerie
 meditation
 following.

¶ So shall my soule reioice, reioice,
 and still for mercie crie,
Peccauit, peccauit,
miserere mei.

The. 3. Meditation.

BEfore thy face, and in thy sight,
 haue I, deuoid of shame,
O Lord, transgressed willinglie,
 I doo confesse the same:
 Yet was I loth that men should knowe,
 or vnderstand my fall,
 Thus feard I man, much more than thee,
 thou righteous iudge of all.
 So blind was I and ignorant,
 yea rather wilfull blind,
 That suckt the combe, & knew the Bee
 had left hir sting behind.
 My sinnes, o God, to thee are knowne,
 there is no secret place,
 Where I may hide my selfe, or them,
 from presence of thy face.
 Where shall I then my selfe bestowe?
 ¶ or who shall me defend?
 None is so louing as my God;
 thy mercies haue no end. ¶

In deede I grant, and doo confesse,
 my sinnes so hainous bee,
 As mercie none at all deserues:
 but yet thy propertie
 Is alwaies to be mercifull,
 to sinners in distresse;
 Whereby thou wilt declare and shew
 thy great almightinesse.
 Haue mercie Lord on me therefore,
 for thy great mercies sake,
 Which camst not righteous men to call,
 but sinners part to take:

¶ So shall my soule reioice, reioice,
 and still for mercie crie,

*Peccavi, peccavi,
 miserere mei.*

The. 4. Meditation.

Most gracious God, do not behold
 the number of my sin,
 Ne yet consider with thy selfe
 how wicked I haue bin;
 But rather thinke I am but dust,
 or as the withered hay,
 Which flourisheth to day in field,
 to morrowe shorne away.
 My flesh rebelles against the spirit,
 my spirit too weake is found,
 By sinne conceiu'd in mothers wombe,
 my soule first caught hir wound.

My

My flesh is fraile, too weake and vaine,
 to doo the thing I should,
 And what I would not, that doo I,
 contrarie that I would.
 Thou seeest, ô Lord, how weake I am,
 not able for to stand
 Without the succour, helpe and aid
 of thy most mightie hand.
 And what is hee, that will not staie
 the man that's like to fall?
 Or will refuse the sicke to helpe,
 for helpe when he doth call?
 If thou wilt lay vnto my charge,
 the burden of my sin;
 O Lord, the conquest is but small,
 that thou thereby shalt win.
 For why, thy glorie and thy praise,
 in mercie dooth consist,
 Vnto the which I yeeld my selfe,
 to doo with what thou list:

¶ My soule shall trust in thee, in thee,
 and still for mercie crie,

*Peccavi peccavi,
 miserere mei.*

The. 5. Meditation.

IF I demand what mercie is?
 thou God wilt answer mee,
 That mercie is th'abundance great
 of thy diuine pitie;

Where-

Wherewith thou vew'st th'afflicted sort,
 that on the earth doo lie:
 And what is this compassion then,
 but proofes of thy mercie?
 Our fathers old the same haue felt,
 and now in rest doo raigne,
 And thou art still the selfe-same God,
 for euer to remaine.
 Our fathers were conceiu'd in sinne,
 and so are we likewise:
 Wilt thou compassion shew on them,
 and children theirs despise?
 One faith in Christ we all professe,
 one God in persons three,
 As thou compassion hadst on them,
 compassion haue on mee.
 Ponder, ô God; my harts desire,
 most humblie doo I craue;
 And doo away all my misdeeds,
 and so compassion haue.
 And as of sinners manie a one,
 whose number is vnknowne,
 Thou didst vouchsafe to drawe to thee,
 and make them all thine owne:
 So now vouchsafe, most gentle God,
 likewise to drawe me in,
 And make me righteous by thy grace,
 forgiuing me my sin.

¶ So shall my soule reioice, reioice,
 and still for mercie crie,

Peccati,

*John**Pershing*

The. 6. Meditation.

after **M**ost mightie God, I doo confesse,
 ten thousand times and more,
 Thou hast me washed from my sinne,
 and salued still my sore :
 But I through sinne am false againe,
 and fowler now am made,
 Than euer was the filthie swine
 with mier ouerlade.
 How oftentimes shall we forgiue,
 ech other that offend ?
 Seuentie times seuen, the scripture saith,
 which signifieth no end.
 If man to man such fauour shew,
 that wretched caitiues bee,
 How much more thou, o gracious God,
 to them that call on thee ?
 It is thy nature to forgiue,
 my nature can but fall ;
 Though thou be iust in all thy works,
 thy mercie passeth all.
 What time a sinner dooth repent,
 and turne to thee at last,
 All finnes foredone thou wilt forget,
 thy promise so hath past.
 Behold, o God, I turne to thee,
 with sorrowe for my sin,

And

Widowes Mite.

And doo repent euen from my hart
that I so lewd haue bin.

Now wash me, Lord, yet once againe,
with fountaine of thy grace,

That I among thy sacred Saints,
with thee might haue a place:

¶ So shall my soule reioice, reioice,
and still for mercie crie,

*Peccauit, peccauit,
miserere mei.*

The. 7. Meditation.

Like as the guiltie prisoner stands,
before the iudge so tride,
With quaking breath, & shiuering limbs,
his iudgement to abide:

Euen so, ô God, before thy face
in fearefull state I stand,

And guiltie crie to thee my iudge,
and now hold vp my hand.

Nothing haue I to plead for life,
no goodnesse is in mee:

Of sinne, deccit, and wickednesse,
guiltie, good Lord, guiltie.

Thus by thy righteous doome, ô God,
and sacred lawe diuine,

Condemn'd am I to endlesse paine,
through iust deserts of mine.

Alas, what then is to be said?
or what is to be donne?

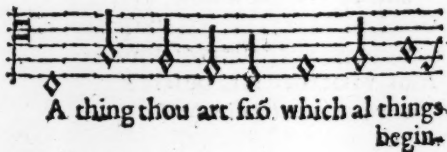
For


The Poore

For mercie yet will I appeale,
 to Iesu Christ thy sonne.
 For neuer yet hath it beene heard,
 since first the world began,
 That Iesu Christ did turne his face,
 from any sinfull man;
 Which vnto him for mercie came,
 with sad repentant mind:
 O Lord, shall I then be the first
 that shall no mercie find?
 Shall I be he, thou wilt despise,
 that humblie comes to thee?
 No no, sweet Christ, thy promise is
 for to deliuer mee:
 ¶ Wherefore my soule be glad, be glad,
 and crie incessantlie,
*Peccavi. peccavi,
 miserere mei.*


Verfes vpon the Lords
Praier.

Our father, which art in heauen.

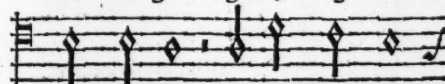


Widowes Mite.


beginning tooke their name, And thou



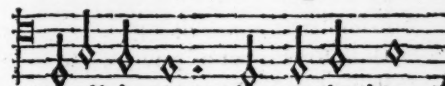
without beginning art, that gaue all



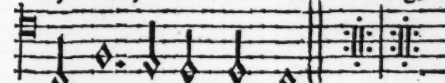
things the same. We call thee God,



some *Iehouah*, some *Tetragrammaton*:



By all thy names thou art the thing,



wee all depend vpon.

We be thy sonnes, thy children deare,
 and heirs of kingdome thine,
 By which we doo presume and say,
 Our father most diuine,
 Which art in heauen, deuoid of shape,
 that reason can deuise,

Ne

The Poore

Ne yet art thou there to be felt,
or seene of humane cies.

Hallowed be thy name.

THy name, ô God, is woonderfull,
though we the same abuse,
And by thy name such things are done,
as make the mind to muse.
The heauens aboue, the earth belowe,
and waters vnder them,
Thy name hath wrought miraculouſlie,
all for the vse of men.
O maruellous God! what is thy name?
or what shall I thee call?
Thou art in power omnipotent,
the mightiest power of all.
Then mightie Power of powers it is,
voucherſafe the same in mee,
So worke thy will, that in my life
thy name may hallowed bee.

Thy kingdome come.

THy kingdome euerlasting is,
in truth and equitie,
In fauour, loue, and righteousnesse,
to all in miserie.
Bow downe thy heauens, ô mightie king,
whereby thy grace may fall;

That

That this thy kingdome might descend,
into the harts of all.

So shall our sinnes be driuen away,
our flesh made tame also,

And we found righteous in thy sight,
a perfect life to shoue.

Vouchsafe to grant, ô heauenlie king,
this blessed worke may bee,

Thy kingdome still to dwell in vs,
and we to dwell in thee.

*Thy will be done in earth, as it
is in heauen.*

THy will is good, our will is nought,
thy will be therefore donne:

Such was thy will, that Iesus Christ,
thy deare and onelie sonne,

Should teach thy will to sinfull flesh,
our wicked lusts to kill;

And he thy will vpon the crosse,
the same did there fulfill.

O heauenlie father, let thy will
in earth fulfilled bee,

Among vs men, as with thy Saints
in heauenlie Hierarchie.

And grant thy will so worke in vs,
that we thy will confesse,

In word, in life, in faith, in loue,
and perfect holinesse.

Gine

44
The Poore

*Giue vs this daie our dailie
bread.*

THy word, thy truth, & Christ thy son,
is bread that we should haue;
Vouchsafe our soules may feed thereon,
most humblic we doo craue.
For man dooth not by bread alone
passe forth his vitall daies,
But by ech word thy mouth proceeds
vnto thy endlesse praise.
Sink in our harts, thy sweet sonnes death
and such impression make,
As we thereby may cheerefull be,
to suffer for his sake
Such crosse as pleaseth thee to laie
vpon our backes to beare ;
With shield of faith to bide the brunt,
against all worldlie feare.

*And forgine vs our trespasses, as we forgine
them that trespassed against vs.*

WE knowe, forgiuenes is at hand,
when we for mercie call;
If we ech other doo forgine,
thou wilt forgine vs all.
Such promise hast thou made, O God,
from which thou wilt not swerue,
And

Widowes Mite.

And yet it lies not in our power,
the same for to deserue.

So weake is man, so feeble too,
not able once to mind

The thought that's good, or do the deed,
that might thy mercie find.

This will thy grace must worke in vs,
our brethren to forgiue,

Which grant, O God, that we therewith,
in rest with thee may liue.

*And lead vs not into tempta-
tion.*

ANd though temptations needfull be
thy seruants strength to trie,
And that our sinnes and wickednesse,
by faith awaie doo flie :

Yet Lord, thy grace the same doth worke
whereby we stillie stand,

Against the world, the flesh, the diuill,
winning the vpper hand.

Thus of our selues (alas) too weake,
temptations aie too strong,

Thy grace it is must vs defend,
else are we throwne along.

Grant when by sin through want of grace
great falles we doo sustaine,

That then thy grace might visit vs,
and reare vs vp againe.

End

46
The Poore

*But deliuer vs from
euill.*

From euill that we by sin deserue,
most mightie God defend,
And rid vs free from filthie fall,
of miserable end.
Withhold thy seuerer punishment,
and let thine eie of grace,
Take vew vpon th'afflicted sort,
and helpe our wretched case.
From surging Seas of worldlie waues,
wherewith we be opprest,
Discharge and set our soules on shore,
in port of quiet rest.
So shall we then our praiers make,
with conscience safe and sound,
And by thy grace shall able be,
our en'mie to confound; *Amen.*

The Christian faith.

O Ne God in persons three,
and three in Godhead one,
I doo beleue my sauing health
dooth rest in him alone.
The first, the Father high,
Creator of vs all,

The

The second is his onelie Sonne,
 the Word whom scriptures call.
 The third, the holie Ghost,
 of both who dooth remaine,
 In mightie power and Deitie,
 coequall with the twaine.
 The word of loue to vs,
 flesh void of sin became,
 Of virgins wombe by power diuine,
 most pure he tooke the same.
 And then for sinfull flesh,
 his flesh was sacrific'd,
 By bitter, sharpe, and shamefull death,
 as cruell Iewes deuic'd.
 His flesh with whips was rent,
 his head becrown'd with thorne,
 His bodie naild on crosse of tree,
 his hart with speare was torne.
 Thus all his bloud he shed,
 to death his life made thrall,
 To pacifie his fathers wrath,
 procur'd by Adams fall.
 He died, and was buried,
 descended downe to hell,
 From death to life he rose againe,
 he loued vs so well.
 When fortie daies were come,
 to heauen ascended hee,
 In sight from men of Galilie,
 in faith to vs that bee.

From

The Poore

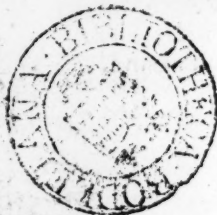
From whence I doo beleue,
 he shall againe descend,
 To iudge all flesh, and of the world
 to make a finall end.

The dead from graue shall rise,
 the quicke shall changed bee,
 And eu'rie eie shall face to face
 behold his Maiestie.

By grace who hath done well,
 with him in heauen shall raigne:
 By sinne who hath done wickedlie,
 in cuerlasting paine.

FINIS.

P. m. m.



COMFORTABLE
Dialogs betweene CHRIST
and a SINNER, tou-
ching the soules
health.

*Humble sute of a sinner for
mercie in miserie.*

*A Lamentation touching the
follies and vanities of
our youth.*

*A Psalme of reioising for
our spirituall re-
demption.*

*A Christian confession to the
blessed Trinitie.*

*Praiers for the good estate
of the Queenes High-
nesse, &c.*

*Gathered by W. Humnis, one of the
Gentlemen of hir Highnesse
Chapell, and maister to the
children of the
same.*

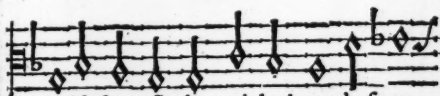
1583.



世世世世世

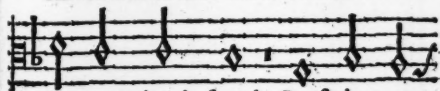


A Dialog between Christ and a Sinner.

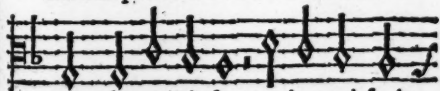


Arise from sin thou wicked man, before

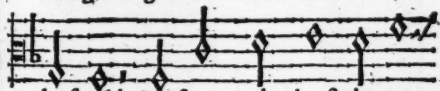
CHRIST.



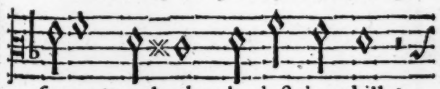
the trump dooth sound : Least thou a-



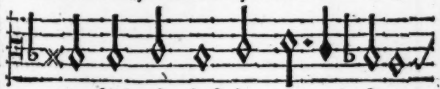
mong the guiltie sort, a damned soule



be found. My sheepe why dost thou per-



secute : my lambs why dost thou kill :

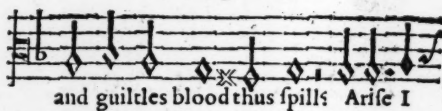


My selfe why dost thou cru--ci--fie,

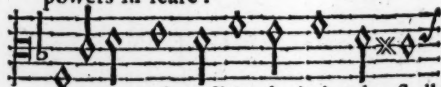
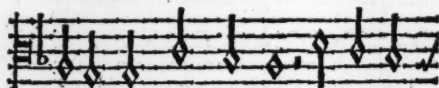
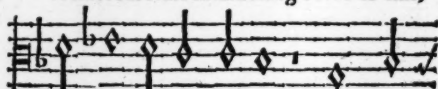
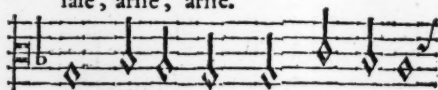
G.2.

and

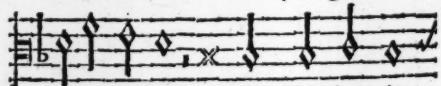
52
A Dialog betweene



SINNER.



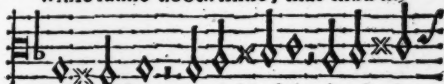
CHRIST.



while

Christ and a Sinner.

while funne dooth shine, that thou thy



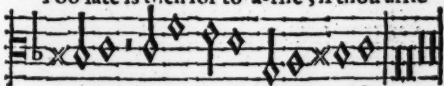
selfe maist see: For after funne be set in



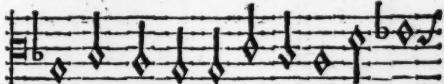
shade, and darksome clouds appeere:



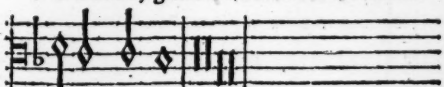
'Too late is then for to a-rise, if thou arise



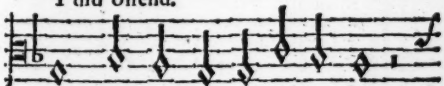
not heere. Arise I saie, arise, arise.



O Lord by grace I now behold, wherein **SINNER.**



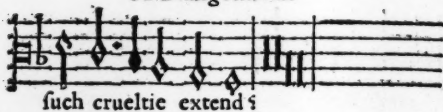
I did offend.



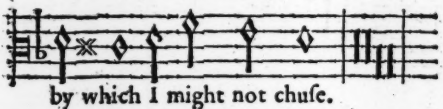
What: made thee thus against my saints, **CHRIST.**

G. 3. such

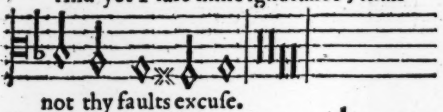
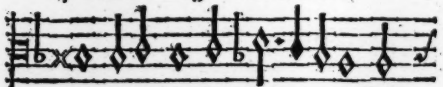
54
A Dialog betweene



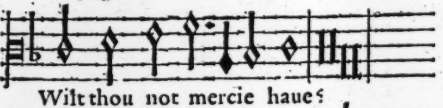
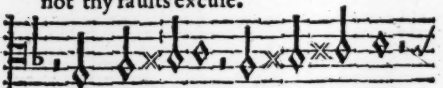
SINNER.



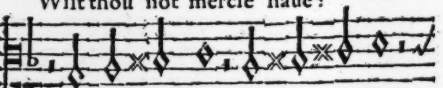
CHRIST.



SINNER.

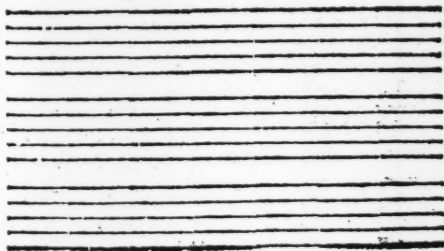
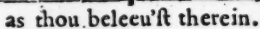
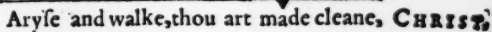
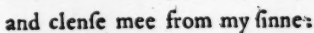
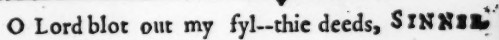
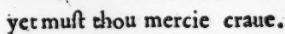


CHRIST.



yet

Christ and a Sinner.



Another dialog betweene
Christ and a Sinner,
to be soong as the
former.

CHRIST.

A Wake from sleepe, and watch awhile,
prepare your selues to praie;
For I mine angell will send forth
to sound the iudgement daie,
That mine elect and chosen sort
might find my saieng true:
How that the time I shorten will,
for them and not for you.
Awake I saie, awake, awake.

SINNER.

And yet, o Lord, the little whelps
would licke the crums that fall,
Thy chosen sort are verie few;
but manie doost thou call.

CHRIST.

I call to you that will not heare,
I stretch mine armes at large,
For to imbrace such as doo come,
and all your sinnes discharge.
Wherefore if you refuse to come,
I will you then forsake;

And

Christ and a Sinner.

And to my feast will strangers call,
and them my children make :
Awake therefore, and rise from sleepe,
awake, I saie, awake, awake.

SINNER.

Not so, good Lord, thy mercie far
about our finnes abound.

CHRIST.

And yet I will a iusticer
in iustice mine be found.

SINNER.

Thy promise is to pardon sinne,
and therein art thou iust.

CHRIST.

Your finnes repent, and praie therefore,
in vaine is else your trust.

SINNER.

O Lord thy grace must this performe,
or else it cannot be.

CHRIST.

My grace you haue, the same applie,
and blessed shall you be.

SINNER.

Through this sweet grace, thy mercie Lord
we humbly doo require.

G. s.

CHRIST.

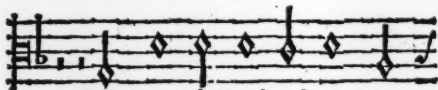
CHRIST.

By mercie mine I you forgiue,
and grant this your desire.

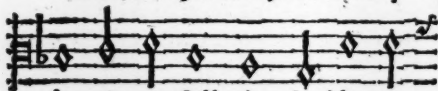
A M E N.



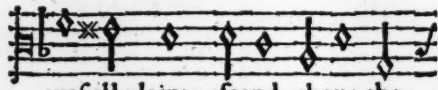
An humble sute of a repentant
sinner, for mercie.



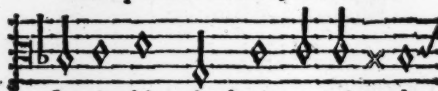
Giue eare, ô Lord, to heare my



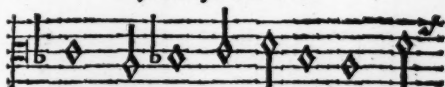
heauie carefull cries: And let my



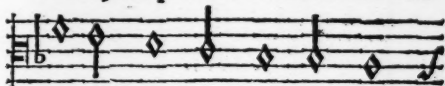
wofull plaints ascend, aboue the



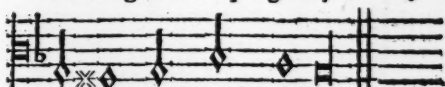
starrie skies, And now receiue the
soule,

sinner for mercie.

soule, that puts his trust in thee: And



mercie grant to purge my sinnes,



mercie, good Lord, mercie.

My soule desires to drinke,

from fountaine of thy grace:

To slake this thirst, ô God, vouchsafe,

and turne not of thy face.

But bow thy bending eare,

with mercie when I crie:

And pardon grant for sinfull life,

mercie, good Lord mercie.

Behold at length, ô Lord,

my sore repentant mind,

Which knocks with faith, & hopes thereby,

thy mercies great to find.

Thy promise thus hath past,

from which I will not flie:

Who dooth repent trusting in thee,

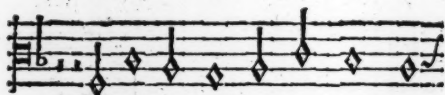
shall taste of thy mercie.

Mercie, good Lord, mercie, mercie.

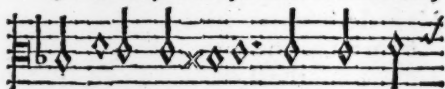
¶ Another



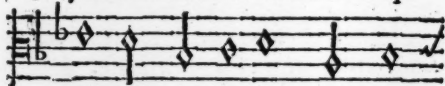
¶ Another to the same
effect.



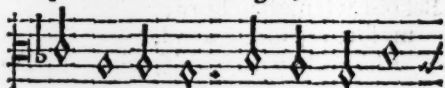
Behold, ô God, the wretched state,



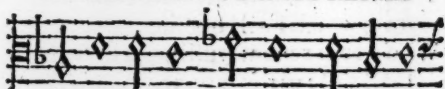
my fillie foule is in: How sore op-



prest and ouerchargde, with foule

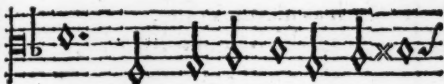


and filthie sinne. Behold likewise

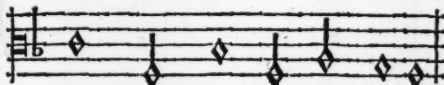


the prison foule, I meane my baned

breſt:

sinner for mercie.

breſt: Where wickednes and ſinne a-



bounds, and breeds my ſoules vnreſt.

Behold ô God how oft my ſoule,
dooth liſt hir ſelfe to thee:
As one in dungion darke and deepe,
deſiring light to ſee.

Behold alſo, how faine it would,
doo that might pleaſe thy will:
But cruell ſinne with his affects,
doo drawe me backward ſtill.

Behold, I doo not that I would,
as lawe of thine requires,
But I doo that I would not doo,
contrarie my deſires.

Such is the working of the ſeend,
ſuch be his wilie waies,
With luſt to ſet my hart on fire,
whereby my health decaies.
Such pleaſant baies laies he abroad
with poiſ'ned hookes of ſin,
And traines my ſenſes all thereto,
and drownes my ſoule therein.

But

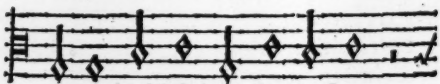
Humble suites of a

But mercie is with thee my God,
 for such as mercie craue,
 Among the which I humblie aske,
 some mercie for to haue.
 For light offense thy mercie small,
 may soone appease thine ire,
 But mine offences manifold,
 thy mercies great desire.
 And since by mercie I must win,
 thy fauour and thy grace,
 From my misdeeds and sinfull life,
 with mercie turne thy face.

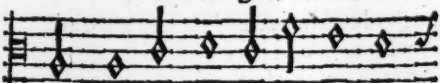
¶ Another to the
 same purpose.



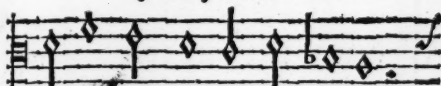
My soule ô God, doth now confesse,



a wicked life long led in sinne:



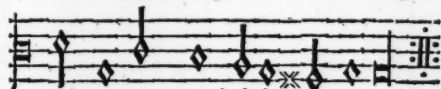
And how the same to thee is knowne,
 ere

sinner for mercie.

ere that my lips to speake begin.



Such is the fruit, such is the tree,



with mercie Lord deliuer mee,

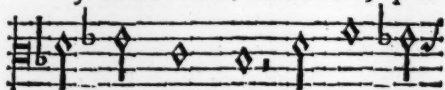
Shall I, ô Lord, for this despaire
 of hope, of helpe, and health at last ?
 Or shall I thinke thou seek'st reuenge,
 vpon my sinfull life that's past ?
 No no, my faith dooth wirtnes mee,
 Thy bloud from sin hath set me free.

AMEN

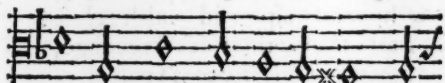
A Lamentation touching
the follies and vanities of
our youth.



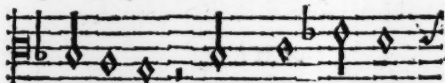
Alack when I looke back, vpon



my youth that's past, And deepe lie



ponder youths offense, & youths re-



ward at last: With sighes and sobs

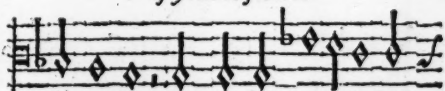


I saie; ô God I nor denie, my youth

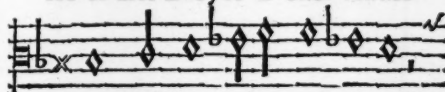


with follie hath deseru'd, with follie
 for

65
of youths follies.



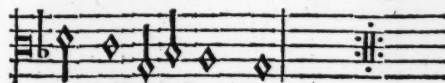
for to die. But yet if euer sinfull



man, might mer-cie mooue to ruth,



Good Lord with mercie doo forgiue,



the follies of my youth.

In youth I rangde the fields,
where vices all did grow :

In youth I wanted grace,
such vice to ouerthrow.

In youth what I thought sweet,
most bitter now I find :

Thus hath the follies of my youth,
with follie kept me blind.

Yet as the Eagle cast's hir bill,
whereby hir age renut'h :

So Lord with mercie doo forgiue,
the follies of my youth : *Amen.*

**A psalme of reioicing for the
wonderfull loue of Christ,
ratified by his meritorious
death and passion, for our
spirituall redemp-
tion.**

L Et vs be glad and clap our hands,
with ioy our soules to fill:
For Christ hath paid the price of sinne,
with mercie and good will.
By his good will he flesh became,
for sinfull fleshs sake:
By his good will disdained not,
most shamefull death to take.
By his good will his blood was spilt,
his bodie all to rent:
By his good will to saue vs all,
he therewith was content.
By his good will death hath no power,
our sinfull soules to kill:
For Christ hath paid the price of sinne,
with mercie and good will.
Since Christ so dearelie loued vs,
let vs from sinne refraine:
For Christ desireth nothing els,
in lieu of all his paine.
And that we should each other loue,
as he vs loou'd before:

So

So shall his loue abide in vs,
 and dwell for euermore.
 Let then our loue so dwell in him,
 our wicked lusts to kill:
 For Christ hath paid the price of sin,
 with mercie and good will.

A M E N.



A praier for the good
 estate of Queene
 ELIZABETH.

THou god that guidst both heuen and
 on whom we all depend: (earth,
 Preserue our Queene in perfect health,
 and hir from harme defend.
 Conserue hir life in peace to reigne,
 augment hir ioies withall:
 Increase hir friends, maintaine hir cause,
 and heare vs when we call.
 So shall all we that faithfull be,
 reioise and praise thy name:
 O God, ô Christ, ô holie Ghost,
 giue care and grant the same.

A M E N.

*Phillip**Port. 4.*

Is Now A Christian confession
of and to the
Trinitie.

I



Thou almightie,
 omnipotent, and e-
 uerlasting God the
 father of heauen; I
 doo beleue, con-
 fesse, and acknowledge thee to be
 the God of all power and might,
 yea the almightie power it selfe,
 and to be of nothing going be-
 fore, neither made, created, nor
 begotten, but to be a thing before
 all things, giuing beginning vnto
 euerie thing, thy selfe being with-
 out beginning, and without en-
 ding.

2

O Thou sonne of God, which
 art the word of the father, and
 second

A christian confession.

second person in Trinitie ; I doo likewise beleue, confesse, and acknowledge thee to be of the father, without beginning, before all worlds, neither made nor created, but begotten, and art equall with the father in power, might, glorie, maiestie, and deitie, and to be as thy father is, the fountaine and well-spring of all wisdom, grace, and mercie.

O Thou God the holie Ghost, 3
and third person in Trinitie, which art with the father and the sonne, the giuer of all comfort, vertue and goodnesse; I doo also beleue, confesse, and acknowledge thee, to be of the father and of the sonne, neither made, nor created, nor begotten, but from God the father, and from God the sonne proceeding, equall with the father and the sonne, without beginning

A christian confession of

ginning of time, and without end; in like power, might, glorie, maiestie, and deitie as is the father and the sonne, all three in one, and one in three, one verie GOD euerlasting, not three Gods euerlasting, of one essence or being, euer perdurable or during, without measure, not changeable, almightie, one substance, and in one nature simple.

A I Doo belecue, confesse, and acknowledge ech one of your persons to be equall to the other, in all maner of perfection; and ech one person to be omnipotent or almightie, and to be one beginning of all things; and that together you made & created all creatures, visibles & inuisibles, spirituals and corporals; and that, by almightie vertue, from the beginning of time, you three together did

did create (and that of nothing) the creature angelike, and the worldlie nature ; and then you made man common to the first two natures : for man is of bodie corporall, and of soule spirituall.

Also I doo belecue, confesse, and acknowledge, that thou the father art one other, and thou the sonne art one other, and thou the holie Ghost art one other. For thou, ô father, maiest not be the sonne, nor the holie Ghost ; nor thou, ô sonne, maiest not be the father, nor the holie Ghost ; nor thou ô holie Ghost, maiest not be the father, nor the sonne : but to you three persons is one being, and one nature common, the which is the beginning of all things ; and out of this beginning there is no beginning.

5

And

A christian confession of

6

AND I beleue, confesse, and acknowledge, that thou, ô father, art no greater, nor of greater power than is the sonne, nor than is the holie Ghost. For the vnitie of your diuine being is equall or alike together: for such as thou art, ô father; such art thou, ô sonne, and such art thou, ô holie Ghost. And thus thou holie and blessed Trinitie art one God, the first beginning, without beginning, fountaine of all mercie, grace, goodnesse, and vertue, which by thy knowledge doest knowe all things present, and to be hereafter.

7

AND further I doo confesse, acknowledge, and stedfastlie beleue, that thou, ô sonne of God art without beginning, coëternall with GOD the father, and with God the holie Ghost. And by the whole

whole consent of you three in one,
 and one in three, and by the ouer-
 shadowing of the holie Ghost,
 thou, ô holie and most blessed
 sonne of God, didst enter into the
 wombe of the most vnspotted a-
 mongst women, the blessed vir-
 gine Marie, in whom was no ble-
 mish of sinne after the salutation
 of the angell Gabriel, when she
 had by the working of the holie
 Ghost, answered these words of
 meeknesse; Behold and see, I am
 the handmaid of the Lord, be it
 vnto me according to thy word.

THUS thou blessed sonne of
 God diddest not forsake or
 leaue thy Godhead, but didst take
 flesh or manhead of the blessed
 virgine vnto thy Godhead, being
 still perfect God with the father
 in Godhead, and perfect man al-
 so. In which manhead thou wert
 H. I. lesse

A christian confession of

lesse than the father, but yet equall with the father touching thy deitie or Godhead : as after thy most blessed natiuitie thou didst proue in thy humanitie to bee perfect God.

- 9 **F**OR without anie teacher or schoolemaister, thou hadst all perfect knowledge of sciences & learning. Thou changedst water into wine, Thou gauest sight to the man borne blind. Thou openlie saidst to the Iewes and Pharisees; I which speake to you, am the beginning. Thou feddest manie thousands of people with a few loaves of bread, and with a few fishes. The wind and sea obeyed at thy commandement. Thou raisedst Lazarus from death vnto life, which was foure daies dead, and stinking in his graue. In this, ô God, and in manie more excellent

lent miracles, thou didst shew thy selfe to be perfect God.

ANd also thou didst shew thy selfe to be perfect man : for thou didst eate, drinke, and sleepe, and so tookest increase of nature, as man dooth. Thou weptst, thou fastedst, thou sufferedst all the miseries of man, sin onelie excepted. 10

IT also well pleased thee to fulfill, to performe, and to accomplish all the words and sayings of the holie patriarchs and prophets, which they had vttered and spoken of thee, long time before thou tookest our humane nature vpon thee. And so to fulfill the prophecies, thou sufferedst that thine humane nature should be betraied and taken, by the kissing of thine vnkind disciple Iudas. 11

H. 2.

Thou

A christian confession of

12 **T**Hou also suffredst cruell persecutions of the Iewes, & after manie punishments they blasphemed thee, and cried vpon Pilate to haue thee crucified; and so vnder Ponce Pilate thou didst suffer to be crucified, and vpon the crosse didst die, touching thy humanitie; and after wast thou taken downe, buried, and by the power and might of thy deitie descendedst into hell, according to the scripture.

13 **A**ND I beleue (notwithstanding that thy sepulchre was made fast and sealed, & also watched and kept by certeine soldiers therevnto appointed) that the third daie, by thy Godhead or diuine power, thou didst arise in thy humanitie. And fortie daies after thou didst ascend into heauen, in the sight of men of Galile, and in
faith

faith vnto vs that be ; where thou
doost remaine perfect GOD and
perfect man , sitting on the right
hand of the father , from whence
thou shalt come and iudge both
the liuing and the dead . By the
dead I vnderstand the bodie which
is mortall, and by the liuing I vn-
derstand the soule which is spiri-
tuall and immortall.

ANd also I acknowledge, con-
fesse, and stedfastlie beleeeue,
that I shall, among all thy reasona-
ble creatures , arise from death to
life, and with them shall stand and
behold thy diuine maiestie face to
face ; thou sitting in the throne of
thine eternall iudgement . And
thine elect, and those whom thou
hast shewed mercie vpon, shall be
seuered from the wicked repro-
bates , as lambes from woolues ;
the saued sort vpon thy right hand,

H. 3.

and

A christian confession of

and the other vpon thy left, where we shall all receiue our last and finall iudgement. The which iudgement, ô Lord, I doo most humbly beseech thee may be vnto me, not after my sinnes and wickednesse; but according vnto thy great and vnspeakable mercies.

Grant this, ô thou most holie and blessed father of heauen, which art with the sonne, and with the holie Ghost, the worlds creator; and haue mercie vpon me, haue mercie vpon me.

Grant this, ô thou most holie and blessed Iesu, the onelie sonne of God, the worlds Sauour and redeemer; and haue mercie vpon me, haue mercie vpon me.

Grant this, ô thou most blessed and holie Ghost, which art together with the father & the sonne, the worlds comforter; and haue mercie vpon me, haue mercie vpon
on

on me.

Grant this, ô thou most holie,
most blessed, most glorious and e-
uerlasting Trinitie; and haue mer-
cie vpon me, haue mercie vpon
me, haue mercie vpon
me, *Amen.*



*A praier for the Queenes
most excellent Ma-
iestie.*



Almightie and
mercifull GOD,
creator & gouer-
nour of all things,
whose strength is
euerie where, and
whose power is infinite; which as
thou euer art omnipotent, and in

H. 4. all

A praier for the

all thy works most gracious and
 ouer maruellous; so vnto vs thy
 poore seruants, grant we humblie
 beseech thee, that ELIZABETH
 our gracious QUEENE, and next
 vnder thee here on earth our go-
 uernour, may long liue, and lead a
 healthfull, quiet, and peaceable
 life. And if, ô Lord, at anie time the
 wicked, through malice shall con-
 spire and gather themselves togi-
 ther against thee, and hir thine
 annointed; wee hartlie beseech
 thee, either with speed to conuert
 and turne their harts, or ouer-
 throwe their force, and bring their
 deuises to naught. And although,
 ô Lord, that we, through our ma-
 nifold sinnes and wickednesse, doo
 not deserue to haue so good and so
 excellent a Iewell to rule & reigne
 ouer vs; yet, good Lord, we harti-
 lie praie thy diuine maiestie, to
 behold the great and vnspeakable
 miseries,

miseries, which the losse of so
 pretious a Pearle may bring vpon
 vs and our posteritie, and to auert
 the same. This, ô Lord, we doo
 humblie craue of thee, that wee
 may long time enioie hir; or else
 that we, who faithfullie doo loue
 hir, may with hir be dissolued,
 according to thy good
 will and gracious
 pleasure, *A-*
men.



A praier to be said before



*A praier to be said of euerie
true Christian before the
receiuing of the holie
Communion.*



Most sweet loue of
al mankind, Lord &
Sauior Iesu, I hum-
blie beseech thee
for thy bitter passi-
on sake to remoue from me pride,
enuie, and detraction, yea wrath,
malice and impatiencie, and all
other sicknesses & diseases of the
soule. And plant, good Lord, in my
hart and mind true meekenesse,
charitie, patience, chastitie, tem-
perance, and modestie, with all
such other vertues, medicines, and
preser-

preseruatiues vnto the soule. And mortifie in me, good Lord, all vn-cleane motions, carnall desires, and inordinate affections: and re- uiue in me the loue of vertues, and the perpetuall exercises thereof; so that in this time and all times I may woorthilie receiue this holie and blessed sacrament, vnto thine honour and glorie, and my soules endlesse ioie and comfort.

O Lord, I knowe and doo confesse here before thy diuine maie- stie, that I am vnwoorthie, and ver- rie much vnwoorthie, & most vn- woorthie, through my manifold sinnes and wickednes to licke the crums that fall from thy table: but notwithstanding I knowe as well againe, and so doo I in hart and mind stedfastlie beleue, and the same doo acknowledge in mouth and word, that thou my Lord God art omnipotent and almightie,
and

*Prayer**Prayer to be said before*

and so maiest by thy power infinite, if it so please thy maiestie to make me woorthie and acceptable to sit at thy table, and there to taste and feed of the most pure and heauenlie viands : for thou alone, ô Lord, maiest and canst iustifie a sinner, and of a vile, foule, and filthie wretch, make a cleane, white, and pleasant person.

Therefore gracious Lord, I beseech thy woorthie maiestie for thy almightie power, which I firmly and stedfastlie beleue ; and for thine infinite and endlesse wisdom, which I boldly confesse ; and for thine excellent goodnesse and truth, wherein I fullie hope and trust ; and for all this together as one : frame me and make me woorthie and acceptable vnto thy godlie presence, and grant me forgiveness of all my sinnes, and the feruent flame of thy loue, that I may

Ann Perkins Lib
Ann Perkins Lib

may now at this time receiue this holie sacrament with puritie of hart, and cleanness of conscience, with spirituall gladnesse and heauenlie ioie.

O most mercifull Sauour Iesu, I humbly beseech thee, for this holie mysterie of thy blessed bodie and blood, where with we vnworthie wretches be continuallie fed, and dailie washed, clenfed, sanctified, and made holie, and so partakers of thy most high diuinitie: grant me, Lord, and giue me the pretious garment of innocencie, with such furniture of other ornaments therunto according, as best may please thy gracious goodnes, where with I may (as in my wedding vesture) in a good and cleane conscience approach vnto thy presence; so that this celestiall & heauenlie sacrament receiued, may be vnto me health and saluation
of

A praier to be said after
of soule and bodie, vnto life euer-
lasting, *Amen.*

A praier to be said of euerie
true Christian after the
receiuing of the holie
Communion.



IN most humble, most
lowlie, and most har-
tie maner, with most
due reuerence I thank
thee, good Lord, most holie father,
and euerlasting God, that by the
bountie of thy mercifull grace
wouldest vouchsafe thus to re-
fresh and feed my soule through
faith with the benefits of the death
and passion of thy sonne our Lord
God, and Sauior Iesu Christ. And
I beseech thine infinite goodnesse,
that this the sacrament of thy death
and passion, which I most vnwor-
thie wretch haue now receiued,
come

come neuer hereafter in iudgement & condemnation vnto me for mine euilles, merits, and deseruings ; but rather, good Lord, it may come vnto the profit and comfort of my bodie , and vnto the saluation of my soule vnto the life euerlasting, *Amen.*

*A godlie praier to be said
before the preaching
of the word.*



Either is hee that planteth, neither he that watereth anie thing at al, but thou ô Lord, that giuest the increase. Increase we beseech thee the seed of thy word , and cause it to fructifie an hundred fold. Open our eies, that we may see the woonderfull things contained in thy lawe. Incline our harts
to

A praier before a sermon.

to thy testimonies, and not vnto
vanities. Euermore bee on our
right hand, and perfect the worke
that thou hast begun among vs.
Beare our most gracious ELIZA-
BETH in thine owne bosome,
and set thine cies alwaies vpon
hir for good: let the spirit of know-
ledge and holines remaine in hir
ministers; blesse hir Councillers
with wisdom and discretion; hir
Nobles with fortitude and cou-
rage; hir Iudges with iustice and
mercie; hir Magistrates with dili-
gence and faithfulness; hir People
with feare and perfect obedience,
that we may all with one mind
and one mouth saie with the pro-
phet; He that is mightie hath
doon for vs great things,
and holie is his
name, A-
men.

*A praier necessarie to bee
said at all times.*



Bountifull I E S V, ô
sweet sauior, ô Christ
the Sonne of GOD,
haue pitie vpon mee,
mercitullie heare mee, and despise
not my praier. Thou hast created
me of nothing : thou hast redee-
med me from the bondage of sin,
death, and hell, neither with gold
nor siluer, but with thy most pre-
tious bodie once offered vpon the
crosse, and thine owne blood shed
once for all, for my ransome: ther-
fore cast mee not awaie, whome
thou by thy great wisdom hast
made; despise me not, whom thou
hast redeemed with such a preti-
ous treasure : nor let my wicked-
nesse destroye that which thy good-
nesse hath builded. Now whilest I
liue, ô Iesu, haue mercie on mee:
for

A praier to be said

for if I die out of thy fauour, it will be too late afterward to call for thy mercie. Whilest I haue time to repent, looke vpon me with thy mercifull eies, as thou didst vouchsafe to looke vpon Peter thine Apostle, that I may bewaile my sinfull life, obtaine thy fauour, and die therin. I reknowledge, that if thou shouldest deale with mee according to verie iustice, I haue deserved euerlasting death. Therefore I appeale to thy high throne of mercie, trusting to obtaine Gods fauour, not for my merits, but for thy merits, ô Iesu, who hast giuen thy selfe an acceptable sacrifice to thy father, to appease his wrath, and to bring all sinners (true lie repenting and amending their euill life) into his fauour againe. Accept mee, ô Lord, among the number of them that shall bee saued. Forgiue mee my sinnes, giue me grace to lead a
godlie

godlie and innocent life, grant me
 thy heauenlie wisedome, inspire
 my hart with faith, hope, and cha-
 ritie; giue me grace to be humble
 in prosperitie, patient in aduersi-
 tie, obedient to my ruiers, faithfull
 vnto them that trust mee, dealing
 truelie with all men, to liue chaste-
 lie in wedlocke, to abhorre adul-
 terie, fornication, and all vnclean-
 nes: to doo good after my power
 vnto all men, to hurt no man, that
 thy name may be glorified in mee
 during this present life, and that I
 afterward may obtaine euerla-
 sting life, through thy mer-
 cie, and the merits of
 thy passion, *A-*
men.

FINIS.

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noster Rowe, at the signe
of the Starre. *Wals*

Cum Priuilegio.

3
B E 3

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